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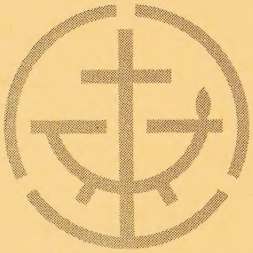

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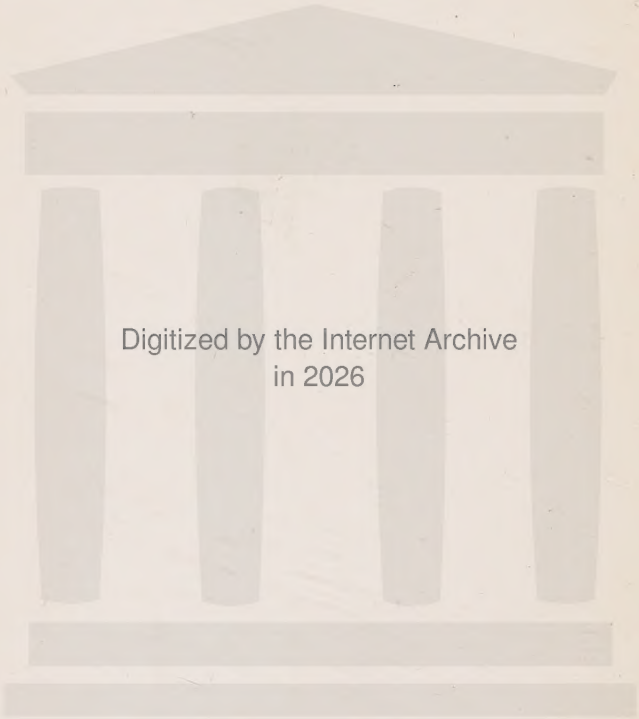

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THE LIFE AND LABORS

—OF—

REV. E. M. MARVIN, D. D., LL. D.

—ONE OF THE—

BISHOPS OF THE M. E. CHURCH, SOUTH,

—TOGETHER—

WITH A DISCUSSION OF SOME OF THE MORE IMPORTANT POINTS OF DOCTRINE AND PRINCIPLES OF CHURCH POLITY TAUGHT BY THE METHODIST EPISCOPAL CHURCHES.

—BY—

D. R. M'ANALLY.

(FOURTH EDITION.)

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PREFACE.

UNLESS the subject be of extraordinary character, or has filled a very large space in the public eye, there is, in these days, very little encouragement offered for the writing of biographies, and especially for what are usually called religious biographies. When we have learned the essentialities and leading characteristics of one man's religious experience, we have learned the essentialities and leading characteristics of the religious experience of every man. As Christians, they have all been baptized by the same Spirit—"all mind the same things and all walk by the same rule." Then there is, perhaps, no denomination of Christians that has in the same length of time given to the world so many religious biographies as have the Methodists. So many have they put forth that even themselves, as a body, seem to have become well nigh, if not entirely satiated. Of the four millions of Methodists now living, how many of them ever attentively read Dr. Whitehead's, or Moore's and Coke's Life of John Wesley—or Drew's Life of Coke, or the three admirable

volumes of autobiography of Adam Clarke, or Everett's Life of the same, or the Life of Richard Watson? Of the three millions and more of Methodists in the United States, how many of them ever read the Life of Bishop Asbury, or of Bishop Emory, as written by his son; or Bishop Paine's Life of Bishop McKendree, or Dr. C. Elliott's Life of Bishop Roberts; or Dr. Clark's Life of Bishop Hedding? Or of the more than seven hundred thousand Southern Methodists, how many ever read Henkle's Life of Bishop Bascom, or that excellent volume, the Life of Capers, by the chaste and classical scholar, Bishop Wightman? How many of all the Methodists now living have read these books? Perhaps not one in a hundred, if one in a thousand.

If, then, such biographers, with such subjects, had so limited a hearing, when the biographer is less able, and his subject, to say the most of it, not more distinguished than were theirs, very little can be expected.

Then when we come to biographies and autobiographies of men of somewhat less note, such as T. Ware, J. Gruber, Jas. Quinn, Peter Cartright, Jacob Young, Valentine Cook, Philip Gatch, John Collins, Joseph Travis, and others of that day, we find the number of readers still more limited, while most of those of still later date have fewer still. As an instance: The late William G. Caples, of the Missouri Conference, was a man of decided ability and of extensive usefulnesss. In many respects he was the equal, and in some the superior of his biographer. Bishop Marvin favored the church and the world with a well-

arranged, well-written and interesting life of his friend and co-laborer. It has been before the public eight years, and less than six hundred copies have been sent out by the publishers. With these facts before him the present author had no encouragement, inclination, or desire to attempt a detailed account of the Life and Labors of Bishop Marvin; but that life and those labors furnished an appropriate text for the presentation and discussion of some points in Methodist doctrine and economy, which the author believed needed to be before the church. The opportunity was favorable, and he embraced it, as he had a perfect right to do. How he has accomplished his work the reader will judge for himself. He asked no one's permission to write—he sought the assistance of none—he had from the first all the materials he desired, and has used them in the following pages agreeably to his own original purpose. And, as the reader will perceive, in presenting questions of doctrine and church economy, he has at the same time given all of the most prominent features in the life and the labors of the Bishop.

THE AUTHOR.

St. Louis, August, 1878.

NOTE TO THE FOURTH EDITION.

A FIRST, second and third edition of this book have been sold—a fourth is called for and now issued.

As the work has become known, its sales have steadily increased, and the demand for it since first published till the present has been greater than we had anticipated.

LOGAN D. DAMERON,

MANAGER.

ST. LOUIS, JANUARY 1, 1888.

LIFE AND LABORS OF BISHOP MARVIN.

Chapter First.

INTRODUCTORY.

THE uses and abuses of biography are many and great. It is the foundation of all history. Nay, it is the superstructure as well. It is the substance, as it is the substratum of the annals of civilization. All science, human and superhuman, must find in biography its last and only intelligible term. For what is knowledge without a subject, or revelation without a prophet? Its scope is universal and infinite. It predicates intelligence and will; and, without intelligence and will the universe is empty and nought. It rises to the height of human excellence, and descends to the depth of human depravity and guilt. It is great as the life of beneficence and purity, and little as the life of selfishness and sin. It has to do with all things to which life is related. The petty incidents of manual and mechanical experience are in no sense the biography of an individual. These things are common to all men, and can not distinguish one among the many. They only serve to confuse and

blend him with the common mass. And this is true in spite of the prevailing fashion of constructing biography out of a mere accumulation of details. This method proclaims the unworthiness of its hero, and says to every soul, not idle or giddy, "Go elsewhere for what you seek.'

But biography, worthily written, is the entertainer and instructor of the noblest minds. They feel the pulse of the highest sympathy, and thrill in answer to its throb. With the exceptional and abnormal of excellence, and especially with its outcome in action, they have the closest and tenderest fellowship. It is the poverty of this element, in biographies so-called, which has driven the world to the invention of fiction. If men can not find this *pabulum* of their ideal life in those literary forms which wear the stamp of authenticity, they will seek them in other forms; and this demand will always create its own supply. But all men prefer to find it where it really is (if only it could be reached and produced), in the lives of men of uncommon mental stature. And that it is not so found and brought forth, for the delight and inspiration of the world, is the fault of the small men who write the lives of great ones. Of course, he whose life is worth the writing or the reading, save as an accidental link in some historic chain, must have differed widely and greatly from the average man—must have been, in effect, a hero. No transient and local importance, or fortuitous relation to great events, can excuse or substitute in-

trinsic greatness in the subject of such a work. No degree of skill in the artist can hide the poverty of the original design. If the landscape or the face contain no features worthy of admiration, the highest efforts of genius must be wasted in an attempt at reproduction. But, the worthiness of the subject granted, and the treatment correspondingly able, the result must be a book which the world can not afford to forego, and will not suffer to die. It is a fountain of refreshing to the weary pilgrim or toil-worn laborer, to which he will return again and again, with added thirst and keener zest; while, for him whose larger thought seeks the *raison d' etre* of his kind, whether for personal consolation under the burden of life's mystery or the instruction of others, it is the most satisfying of all the sources of wisdom and of hope.

It is conceded that, of all the springs of conduct, the most powerful and enduring is example. No virtue can well resist the contagion of habitual association with vice; and no vice can long survive in the unchanging atmosphere of virtue. It is on this account that we guard so carefully, and that we ought to guard much more carefully than we do, the social surroundings of our children. Experience has taught us that they will take the moral complexion of their associates. And this lesson of common experience is confirmed by the best results of reasoned thought. We are moved and swayed by moral influences; but moral influences reach us through the door of our open and voluntary attention. There is no other

means by which they can reach or affect us. That which we do not perceive is, for us, as if it did not exist. It can never be either a factor in our conduct, or an element in our character. But that to which we attend, whatever it may be, must be one, and may be both. And the force of surrounding influences is always graduated by the energy of attention which we give to surrounding objects. Now, there are few other things in the universe to which we give such natural, eager and sustained attention as to the actions of others of our kind. To this we are drawn by the native force of an irresistible sympathy. And this is the simple philosophy of the influence of example. But biography is example crystalized, and yet glowing with life; durable as the diamond, yet warm and subtile as the sunbeam. Our closest human companionships are precarious; but the written life which we have devoured and to which we return with fresh and eager hunger and thirst, is divorced not even from our waking or sleeping dreams. It is clasped to the breast of passion, and steeped in the dews of revery, and adorned with the flowers of fancy until it becomes an integral part of our very selves. It is thus, very often, in the closest and most unselfish sense, that biography is a source and inspiration of virtue.

For that other, but still very respectable and very popular, class of virtues which have their origin in the consideration of what others will say of us, biography is simply the all-powerful and fruitful mother.

Take a man whose social or official position guarantees the belief that some one will be found to write his life, and he is always posing for the future picture in which, as he fondly hopes, other and admiring generations will gaze upon his features and attributes. At home, abroad, in the pulpit or rostrum, on the street, there is an all-apparent consciousness that he is being observed and will be reported; that he is sitting, standing or speaking for his picture. Of course, this is very ridiculous; but he does not see himself from the angle of incongruity, and smile as we will, he does not blush. And when we remember how much of selfish gratification he foregoes, and how really helpful is the ostentatious generosity which he exhibits, contemn as we may the motive, the conduct commands our respect.

In fact, the most attractive of all the rewards of virtue, and the most dreadful of all the punishments of crime, which human ingenuity has been able to devise, lie in the magic words, FAME AND INFAMY. Even Heaven would lose half its charms for the mass of humanity, if our future vindication and triumph, in that blissful sphere, were to be known to none but ourselves; and Hell might be less intolerable, if our defeat and torture could be endured in secresy.

In the highest and holiest of all the literary products of the world—the Bible—of what comparative practical effect would be its precepts, if separated from its story? And it is not merely that

the narrative authenticates the precept, though this is of course true; for God's utterances must wear their own Divine stamp, however isolated from human lips and lives; but would not such isolation deprive them of a large proportion of their popular power? How much weight should we attach to the moral and positive sayings of Moses, apart from those wondrous relations which awe and thrill us in his life? And the Sermon on the Mount, and all the other grand and beautiful utterances of Christ, let them reach us from some unknown source, cut off from the matchless life and tragic death of the gentle and majestic Person whom we love and venerate as the Saviour of the world, and is it not easy to see that their moving, healing and hallowing power would be much abated if not entirely lost? It would seem that He who gave us the revelation of Himself knew well that, in order to reach and save us, even with the knowledge of the truth, it was needful that the message should come to us through lips and lives that we could admire and love.

And so, in later times, it is not so much the thought or speech, as the man who thinks and speaks, that moves the world. It was Luther's temper, as well as his teachings, that wrought the Reformation. It was Wesley's character, as well as his doctrines, that established Methodism in the world. What these Protestant heroes taught and said had been uttered long before they lived; but

it remained for them to apply to a long-laid train the fire of their personal earnestness and courage, in order to light the world to a higher and better life. This they did; and their manner of doing it—their relation to the scene and the hour—are all that constitute the real story of their lives. And if their biographers would give us this, and no more, neither we nor the world would ever weary of the tale.

But this is precisely what they can not be induced to do. It would seem as if every one who proposes to write the life of another enters, at once, upon enchanted ground, and is instantaneously possessed by a demon of unprofitable scribbling—a sort of *cacoethes scribendi*—that gives him no rest until he has exhausted the resources of twaddle. Personalities, the common properties of men, are accumulated *ad nauseam*. Nay, the strain is not always so elevated as to reach the common attributes of humanity. Mere animal autonomisms are strung out in page after page of dry and never-ending diary. To-day, the hero rose, ate, journeyed, rested, went on again, and finally stopped for the night in some particular locality. The next day he did the same things at other places and on different roads. Anon, he becomes even human—makes a toilet, reads, writes, converses—gives evidence of common sense and reason. Then he receives visitors, and these are named and enumerated, or he goes to visit others, and we are furnished with a particular de-

scription of roads, distances, residences, and sometimes even the genealogy of the happy family that has the good fortune to entertain him. And all this on the principle that

> "'Tis pleasant, sure, to see one's self in print;
> A book's a book, altho' there's nothing in 't."

The reasoning is transparent. If a sufficient number of persons can be sufficiently flattered by the author, they will buy the book and read it, or at least that portion of it in which their own names appear in a halo of intimacy with the hero. The author of such a book resembles those enterprising publishers who have recently astonished our local world with a fashionable Directory, thus banking, perhaps not insecurely, on the well-known vanity of human nature. But, with the biographer, such an enterprise can prove a success only when the proportions of his hero are so extraordinary as to have attracted a world-wide attention to his name, and thus rendered interesting even the petty details of his daily life; and in that case the artifice is needless. The vast majority of men whose lives are written are not sufficiently eminent to render their occasional and accidental association with us a flattery so exquisite that we are willing to pay for it even the moderate price of a crown-octavo volume. Thus the author loses his labor, the result is a dead edition, the shelves groan with a new burden of rubbish, and the publisher becomes one of those "burnt children" who preserve a salutary dread of

all future biographical fires. God forbid that we should blight, with such a book, the name and memory of our lamented Marvin. Not thus would we write the memoir of his noble life. We would show him rather as he was, in his relation to his Church and his time, that the lesson of his life may speak to us and to our children with more persuasive eloquence than ever fired those lips now silent in the grave.

Chapter Second.

HEREDITY.

THE modern apostles of this doctrine claim for it two things: first, that it is new—an original discovery of our later times; and secondly, that it diminishes, if it does not destroy, individual responsibility. If we are not greatly mistaken, they will be found at fault in both these assumptions. For its age, it is as old as the Bible. "I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children, to the third and fourth generations," is a Scriptural text which has been a target for the shafts of infidelity in every age. "How," says the objector, "can jealousy, one of the most selfish of passions, be predicated of the All-Good, All-Great and All-Wise? Does not this clearly show that the author of this text was a rude barbarian, who clothed with his own littleness the God whom he professed to reveal? And this imbecility has been palmed upon the world as the direct inspiration of the Almighty!" But, dear critical skeptic! what is all this, to which you so violently object, but a transparently figurative an-

nouncement of those permanent and unchangeable laws which it is your habit to deify, and a distinct promulgation of that doctrine of hereditary and ante-natal influence, about which you are accustomed so eloquently to prate? Jealousy, when predicated of the Supreme Ruler of the universe, translates itself, by all the rules of just criticism, into that steady, rigid and inflexible adherence to order and harmony, which decrees that every causal influence shall work its legitimate result, unhindered by conflicting interests and passions. And this grand quality of the God of the Bible the thoughtless rationalist has sought to abstract and deify by itself!

And for the other part of the text, the "visiting of the sins of the fathers upon the children," which the rationalist denounces as a most foul injustice, when we set it side-by-side with its plainly implied correlative, that "the virtues of the parents descend equally to the children," and when we extend the typical words, "third and fourth generation," to imply and include, as they reasonably do, the countless descendants of men, we shall see that it would be difficult for modern science to formulate one of its own favorite dogmas as briefly or as well.

But it behooves us, as a Methodist writer, to be careful of man's moral agency, one of the cardinal doctrines of our theology, which is here supposed to be threatened with a total eclipse. If the virtues and

vices of parents descend to their children, how, it is asked, can the children be responsible for their own conduct? With their inherited tendencies to piety or impiety, are they not the helpless subjects of ante-natal influence? But this conclusion, specious as it appears, is an obvious *non-sequitur*. It is affirmed by the theory, and must be conceded by reason, that, of perfectly holy beings, only perfectly holy beings could be born, and that procreating demons could produce only their kind. But average fathers and mothers are neither angels nor demons, but a mixture, in different proportions, of good and bad. It ought not to be affirmed by this theory of heredity, and certainly cannot be conceded if it were affirmed, that children can be either better or worse by virtue of ante-natal influence than those from whom they sprang. The question, therefore, is hardly practical, and our Methodist doctrine of moral agency remains undisturbed.

With these obvious restrictions, which have their foundation in common sense and experience, and which can therefore never be disturbed, we see no reason why the claims of heredity should not be freely conceded, and we can see some reasons why they should be cordially accepted by all good men. One reason, very simple but very cogent, is the simple fact that the existence of hereditary traits of character is quite as much a matter of common observation as of facial and other physical resemblances; and we do not like, particularly well, to theorize against a stubborn and all-apparent fact.

Another reason is, that—the above restrictions being always understood—we can not see that any moral evil, and we do see that much moral good, may come from the doctrine. The heritable right of our children in the pecuniary accumulations of our industry is felt to be a great and precious privilege. No other support so strongly upholds the energy and enterprise of men. From our present stand-point it is easy to see that the total abolition of all the laws of inheritance would wreck society; so that this apparent outgrowth of our civilization upholds the soil from which it sprang. And why should not this work of Providence be duplicated in the moral, pathematic and intellectual world? Once let men thoroughly believe that they are invested with the power to transmit their mental traits to their offspring; let them confide in it only as thoroughly as they do in the administrative fidelity of those civil laws to which they entrust the division and conservation of their property: and have we not furnished them with most powerful incentives to spiritual industry and thrift? But let them know that this is not merely a precarious privilege but an inevitable destiny; that they are bound to this transmission by an irrefragable law: and do we not apply the very highest stimulus to the noblest faculties of their nature? And is the world so rich in Christian virtue, that it can afford to contemn and banish this able auxiliary? For one, we say, let him come—this dreaded Heredity—and do his mightiest to convince

men of the immortality of their virtues and vices. Though "he followeth not with us," yet because he casteth out devils in the name of Christ, we bid him welcome to the work of Christ.

In an English port, in the year 1635, only fifteen years after the landing of the Pilgrims, another company of persecuted Puritans, allured by the representations of their pioneers in the new world, and fleeing from ecclesiastical proscription in the old, trod the gangway and crowded the decks of the good ship Increase, Robert Lea, Master, and watched, with sad hearts, but wrapt and inspired faces, the shores of home sink in the Eastern sea, and turned to the widening waste of waters in the West, beyond whose threatening waves lay the land of their new-born hopes. Side-by-side, in that solemn company, stood Reinold Marvin and Richard Mather. In their time, and among their peers, they were noteworthy men. High, stern, austere, and clad with that mantle of silence and reserve which is so impressive among all the habiliments of the soul, they were the acknowledged chieftains of their little band. They had long known and loved each other in that quiet, undemonstrative way which is the characteristic of Englishmen among men, and of Puritans among Englishmen. Bound together by a common faith, a brotherhood of peril, and linked in the grand adventure upon whose issue they had cast their all, the ties between them were of no ordinary tenderness and potency.

Mather was a non-conformist minister, distinguished by uncommon zeal and ability and by the best as well as the worst qualities of that much-persecuted class. And when we say he had the worst qualities of his order, we must be understood to refer only to such as are consistent with the most exalted sincerity. Believing himself a chosen vessel of the Lord, and under the immediate inspiration of Heaven, he had no patience with anybody who withstood his will or controverted his opinions. He was bigoted and cruel. Having been persecuted, he naturally became a persecutor. But no words could exaggerate the high and devoted loyalty of his attachment to those who saw with his eyes and shared his lot. And this was the tie which bound him to his friend.

Marvin was of a higher and larger type. Though no preacher, he was one of those powers behind the pulpit which are often greater than the pulpit. He saw the preacher's duty as well as his own, and kept him up to the work. Wo to the laggard shepherd who halted or grew weary in the care and instruction of the flock. To sustain the preacher in his work, his purse, his home, his heart, his hand, would to the extent of their ability honor every draft that courage and devotion could present. He knew the tenets of the Puritans as well as their ministers did, and held them, if possible, more rigidly. Something of his temper may be inferred from that passage in his will in which he directs

that to each of his grandchildren "there be provided and given a Bible as soon as they are capable of using them." If he could have believed in its validity, no doubt the stern old Puritan would have sent the bequest on down through the ages to the remotest scion of his race.

Such were the two men who, unwitting of the future, paced the spray-damp decks of the "Good Ship Increase," and held high converse of the mysteries of Providence and grace. When we know that their lines were subsequently united in the persons of Elisha Marvin and Catherine Mather, their great-grandchildren, we can not help wondering if some antecedent thrill of coming kinship did not cross the chasm of a hundred years and melt to warmer tenderness the hearts of those grave men who looked so lovingly into each other's eyes

That was a happy marriage, and pregnant with great issues, though the echoes of its joy-bells have saddened to the monody which so lately tolled around the world the knell of departed Goodness and Greatness. The official records of the Marvin line fail us here, as it was but reasonable to expect they would: they keep the quiet of their ancestral way; but the Mathers, like their progenitor, are all in the public eye. Increase, the son of Richard, was for sixty-two years pastor of the old North Church, in Boston, was president of Harvard College, spent sixteen hours a day in his study, and published ninety-two separate works. Cotton Ma-

ther, his son, was still more celebrated. He entered Harvard College at twelve years of age, and was even then as much distinguished for piety as remarkable for precocity. He became his father's colleague in the ministry, wrote in favor of the political ascendency of the clergy and against witchcraft, eagerly advocating the adoption of desperate remedies for the diabolical disease. He was still more industrious than his father, having written, at the close of his life, three hundred and eighty-two works.

Thence on, the downward line of Marvin is distinct, though not distinguished. Enoch, the son of Elisha, was born in 1747. He married Ruth Ely, and removed to Berkshire, Massachusetts, where his son, Wells Ely, was born. In 1817 he came to Missouri with his son, and died in 1841. And here the strain takes on new blood, as it would seem, with good effect. Wells Ely was the father of the Bishop, but his mother was the descendant of Welch ancestors. Of these, in Warren County, Missouri, June 12, 1823, was born the subject of the present memoir, ENOCH MATHER MARVIN.

Lucy E. Wilson, LIBRARY

Chapter Third.

BOYHOOD.

TWO and a half miles southwest of the present town of Wright City, on Barrett's Creek, in a double cabin, of unhewn logs covered with boards, held in their places by weight poles, young Marvin first drew breath. His natal mansion is worthy of a particular description. It was, as has been said, a double log cabin; *i. e.* it consisted of two square pens, constructed by laying logs transversely across others, till the requisite height of an ordinary room was attained. Then, the pens being separated by a space large enough for a hall, or passage, long top-logs called plates, extending from end to end of the two pens, were placed on both sides, and from these rose the rafter-poles which sustained the roof. This roof was composed of what, by an extreme courtesy which would astonish one accustomed only to the present forms of lumber, were called "clap-boards." But not such as "Webster's Unabridged" defines, as they were riven and wholly of equal thickness at both ends rather than being thicker at one end than at the other, as the aforesaid "Unabridged" would

have us believe. These boards—there being no saw-mills convenient, or the settlers being unable to provide a more expensive product—were obtained in the following manner: The prospective builder went to the forest and selected what is called a good board-tree. By this was meant a tree of such fibre as would be split easily, evenly and uniformly. The material selected was generally some variety of oak. The tree chosen was felled and, by means of a cross-cut saw, divided into lengths of from three to four feet. These blocks were next split into slabs of a nearly uniform thickness. And then by the use of a froe or frow, were riven into boards of about half an inch in thickness, or thicker if the timber were bad. The gables of a true log cabin were also constructed of logs, each one "above the square" being three or four feet shorter than the one next below, and on each was laid "lengthway" of the house two bearing poles, one on each side to sustain the boards. This was continued, shortening each log to give the roof its "pitch," until it came to the last or topmost log or pole, called the "ridge-pole." A course or layer of boards was then placed with the ends resting on the first and second bearing poles, then on or near the upper end of the course was placed a weight-pole, to keep the boards in that layer firm in their places, and against which also rested the lower ends of the boards in the second course or layer, and so on until the roof was completed. The house needed then only to be "chinked" and daubed, floored, and

chimneyed, doored and shuttered. The chinking was done by placing blocks in the open space between the logs then plastered over with moistened clay, thus filling the interstices, the blocks having been carefully fastened in their places. The doors and windows were constructed by sawing out sections from the log walls wherever a door or window might be desired, and these openings were then protected by rude shutters, often hung on wooden hinges. The flooring was done by laying down puncheons, or the trunks of small trees, cut to the proper length and split in halves, with the flat side uppermost; and the chimneys, on the model of the house, built of sticks, cemented and plastered with mud, so as to be impervious to fire. Such was the character of the house on Barrett's Creek, and in which our hero first saw the light. There he listened to his mother's lullaby, and was shaken, in infancy, into that physical hardihood which subsequently braced and sustained the fiery energies of his spirit.

Later, with increasing wealth, his father built a house of hewn logs, with a ceiling, and so high as to afford a loft or garret, which was used as a chamber for the boys, and was entered by a ladder from the outside. There they were lulled to sleep by the patter of the rain upon the roof, and waked by the matin-songs of birds. None of the clandestine night excursions familiar to bad boys whose parents believe them to be sleeping quietly in their beds, were practiced here, as the paternal guardian had

but to remove the ladder after his sons had retired and they were prisoners until morning.

Here, Marvin spent his boyhood; and there was much, even then, to the discerning eye, which separated and marked him from his fellows. He had mental movings beyond his years, and which some men never attain with any number of years. It is not meant that he was not like other boys in his sports and employments. He took kindly to every aspect of the life which God and nature gave him. He was cheerful, ready, affectionate, kind. He zealously rode the horses to water, fed and cared for the pigs and chickens, and brought home the cows at milking time. When too young to hold the plow, he could ride the horse that drew it, or he dropped the corn which his father covered with the hoe. But in this he was often silent, intent, wrapped in meditation, and had what some called "a far-away look in his eyes."

He was fond of all the rude and active sports of boyhood, and excelled in fleetness of foot. He hunted and fished with the foremost. He trapped the rabbits in winter and limed the birds in summer. His whoop and halloo rang from hill-top and valley. He wrestled and ran with the bravest, laughed with the merriest, and talked and jested on equal terms with the wittiest and most humorous. But all this was done in a manner peculiarly his own. It was as if he had but entered a field of exercise, where he sported with light weapons in

order to discipline and develop his powers for some serious task. From the very height of mirthfulness or strife his pale, mobile face resumed, with startling suddenness, its habitual expression of mingled intentness and repose.

For schooling, young Marvin was mainly dependent upon the instruction of his mother, who taught him, along with the neighbors' boys, to the extent of her educational acquirements. To this teaching, sweetened as it was by the glance and voice of maternal tenderness, he inclined a willing ear, and when the fount was dry, he still thirsted eagerly for more. The only school within his reach was the one taught by his mother. Her terms were so moderate, and her accomplishments comparatively so great, that no competing institution of learning lived in that neighborhood. Those who paid her at all for the education of their children, and they were a bare majority of her patrons, gave her perhaps a dollar or less a month for each scholar, deducting all lost time; and this sum, often paid her in produce. It will be readily seen that Mrs. Marvin, though she helped her husband in this way, did not speedily enrich either him or her children.

After exhausting this inadequate source of knowledge, the boy turned eagerly to whatever reading-matter came within his reach. Perhaps it was on the whole fortunate the supply was limited. Had he possessed the facilities afforded by our later public libraries, there is no knowing what would have

become of him. He might have been drowned in the sea of Fiction, or lost in some slough of Impurity. As it was, there was no other danger of intellectual or moral disaster than that which arose out of the poverty of supply and the consequent liability to mental inanition. This was partially avoided by reading the same books again and again, until he had completely mastered their contents. He was thus able to follow, unconsciously, the advice of one of the great masters of modern thought—"Read much but not many." He may have found a little history, a little biography, a little science, and occasionally a stray volume of some old classic. These he would devour and master, until they became part of the permanent furniture of his mind. He was able to use them, on all occasions, as readily and freely as if they had been a part of the original constituents of his brain. This chapter in his history may answer the inquiry as to where and how "he picked up his learning."

He had another habit, common, we believe, to minds of a high order and which, at the same time, are gifted with a very strong talent for expression, to-wit: the custom of frequent and lonely improvisation. With childish facility of metre, he could lie on his back for hours, in the depths of the silent woods, crooning to himself, in melodious monotone, the musings of his heart. And, the passion and power of expression growing with this exercise, it would soon come to pass that he would stand upon

his feet and, in default of other and better audience, pour out to the silent trees around him the torrent of his burning thoughts. Then, gathering confidence from the sound of his own voice and the even and consecutive flow of the periods of his speech, he would feel the impulse to address others. Long he might have been held silent by timidity and embarrassment. Under favorable circumstances he would often gather his playmates around him, mount a stump or log, and astonish them with a speech.

But this did not satisfy the aspiring boy. He sighed for a wider field and a larger audience than the circle of his playmates. He had heard of debating societies, and he resolved to form one. The difficulties were great. He could not appear openly in the matter—he was too young. What he had to do was, cautiously and skilfully to suggest the subject to others, who were older and more influential, that they would accomplish it as on their own motion. In this he succeeded. The society was organized, a debate announced, and young Marvin was first an auditor and afterward a speaker. In an incredibly short space of time he was the unrivalled master of the society. The country-side turned out to hear. Old and young men and women hung on his lips, or burst into wild and unrestrained applause, at some happy and unexpected turn of his sparkling thought. The hoarded treasures of his daily musings and his nightly

dreams came glowing forth before the dazzled eyes of his neighbors and friends. It must have been a wonderful spectacle. The rude log-house, dim with the tallow-dip or lurid with the fitful flame of the resinous torch; the crowded seats; the strained attitude of silence and the look of eager expectation on every face; and in the midst of all that slight, childish form with its pale, sad face and flashing eye and ringing voice, disputing with others the prize of reason and eloquence, and often bearing it away from them all.

Of Marvin's affectional relations with his father, little or nothing is known to us. In an intimate association of many years we rarely heard him mention that father's name; and, on the motive of so great a silence, we cannot hazard any conjecture.

But the sheet-anchor of the boy's tenderness was his mother. Of her he spoke willingly, cheerfully, gratefully and piously to the last. She was his counselor, his friend, his confidant. The first distinct recollection of his life, as he has repeatedly said, was that of sitting on her knee and hearing her sing,

"Alas! and did my Savior bleed?"

while the tears rolled down her cheeks and fell upon his upturned face. By her wise and gentle instructions she hastened the dawn of moral consciousness in his soul, and was tenderly careful to point him to the Sun of Righteousness, from whom, as she taught him, that dawning came. She lifted him to the

heights of veneration, brightened his intelligence and refined his heart. He carried to her all his joys and sorrows, and she gave him an equally tender sympathy for both. She was the only one who thoroughly understood him, and to her he revealed himself unconsciously and without reserve. In a sense wonderfully unique, and depending for its interpretation upon the peculiar mental constitution of this boy, she was in one sense his only friend. He trusted her as he trusted no one else; and he confided in her without reserve, because he felt that his reserve was powerless against her tender discernment.

He had other friends, and not a few. He was popular in his neighborhood, and with all his acquaintances. His geniality, his wit and his talents drew around him an admiring circle. To these he gave a warmth of demonstrativeness proportioned, in each case, to the appreciating power of the individual. To those who gave much love, he gave much in return; and to those who gave little, he returned no more. This quality came, no doubt, from the old Mather blood, of which, as we advance, we shall see that he had a fervid strain.

As a boy, he was intensely emulous, not to say ambitious. This could not be otherwise. With his ardent imagination, in which, as in a glass, he saw fair pictures of his future; with his glowing fancy, which ante-dated that future and brought all its glories within the grasp of the present; with his talents, of which he could not but be conscious, which guar-

anteed his overpassing competitors in the race of life, and which demanded a field of action commensurate with their vigor and brilliancy; with all these, if he had not been emulous, it would have argued some capital defect in the proportions or relations of his powers. This defect did not exist and, to use a thread-bare simile, he was as emulous as Julius Cæsar, and as brave as the same great prototype of these qualities. If life held no prize to which he might not aspire, it contained no Rubicon which he dared not cross.

But while dreaming thus of the conquest of the world, it occurred to him to begin the work by setting himself right with the world's acknowledged Ruler. He would enlist under his banner. If he was afraid of nothing else, he was undeniably afraid of God. He would "take hold of his strength," so that the arm of the Almighty should not hurt him when it fell. He would join His Church and give his name and his influence to the Christian cause. Thenceafter he might profitably and safely pursue the great work of his life. And so it came to pass that, in August, 1839, when sixteen years of age, in the heat of the dying summer, under no revival influence, and moved only by his own reflections, Enoch Mather Marvin became a member of the M. E. Church.

Chapter Fourth.

HE JOINED THE CHURCH.

"HE JOINED THE CHURCH."—Many have done so. They are doing so daily; but what of it? This: First, every one that does so becomes a help or hindrance to the Church. He facilitates or retards its progress; he helps to make it better or he makes it worse, and it is amazing how many join the Church for what it will do for them rather than what they can do for it; consequently they remain comparatively inactive, waiting and waiting to see wherein it will benefit them, and seeming never to inquire in what or how they can help it. They lose their individuality, sink themselves in the mass, and float along as the current of popular feeling may chance to direct. They are hot or cold, zealous or indifferent, active or indolent, just as those around them may happen to be, and almost always estimate the religious status of the Church by their own feelings, and judge of what they ought to do by what others are doing. Positively, they do little or no harm; negatively, they are clogs, impediments, dead-weights and actual hindrances to the Church's progress.

Not unfrequently they are hyper-sensitive — the preacher must never pass without stopping, other members must coddle, caress, and give them special attention, or they are hurt; and for that reason they sometimes go from one Church or one denomination to another, that they may receive more attention—be more noticed, as though the Church were a mere social organization, designed to elevate the low or lower the high, and place all on the same social level; and thus, so far as the real object of Church organization is concerned, they are weights, incumbrances, nuisances. Much of the time and labor of the pastor and better class of members has to be spent in keeping them quiet—soothing their fretfulness and meeting their exactings. They seem never to think they are as much bound to work for and help forward the interests of the Church as are any others. They are never to minister, but always to be ministered to; consequently a large share of the spiritual power of the Church instead of aggressively pushing forward the general interests, has to be expended on them, and by just so much as this is done the general advancement and prosperity are impeded.

In view of this fact, it is deemed proper, trite and common though the subject may be, to call attention to the individual obligations assumed by all who connect themselves with the Church, and which obligations they solemnly promise to fulfill. The matter is important, and deserves very serious con-

sideration, not only by those who may contemplate uniting with the Church, but by those who have already done so as well.

Every one who, after due consideration and careful examination, connects himself with the M. E. Church, South, solemnly promises to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he will not follow or be led by them." He also solemnly declares his firm belief "in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only begotten Son, our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; that he rose again the third day; that he ascended into heaven and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick [or living] and the dead."

Also declares his belief "in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death;" and then most reverently and solemnly promises to endeavor obediently to keep God's holy commandments, and walk in the same all the days of his life.

This is the baptismal covenant, and if the applicant for membership has been baptized in infancy, he then at the time of his admission solemnly ratifies

and confirms the promise and vow of repentance, faith and obedience contained in this covenant, and further promises "to be subject to the Discipline of the Church, attend upon its ordinances, and support its institutions."

These are the professions of faith, the vows and promises made by him who connects himself with the Church, after he has been examined by the minister in charge, his spiritual condition inquired into, and satisfactory assurances given of his desire to be saved from his sins—the genuineness of his faith, and willingness to keep the rules of the Church. If this examination by the minister, which is precedent to the reception, be made faithful and thorough, then there is small chance for improper persons to insinuate themselves in the Church. But if the minister be incompetent—fail to appreciate the importance of the work—or be negligent or hasty and partial, or if, because the applicant is rich or influential, or great in the world's estimation, perhaps in his own also, the examination is passed over smoothly, lightly and easily, no one will be at a loss to perceive what evils may follow. This is the beginning point, and it is the important point. Care and pains taken, and judicious labor bestowed right here may, and often do save a vast deal of trouble and scandal to the Church afterwards. Begin right, and then to continue so is comparatively easy. Begin wrong, and subsequent correction is always difficult, sometimes almost impossible.

But, supposing the examination to have been properly made, the result entirely satisfactory, the vows taken, and the connection with the Church perfected, then we may properly inquire what it is he has done. The inquiry here, is made upon the supposition that he, so connecting himself with the Church, had a clear understanding of the matter in advance of his action, and we rehearse it for the purpose of refreshing the memory of those who are members of the Church, as well as to afford information to such as may think of becoming such.

First, then—He has renounced, that is, forsaken, cast off, rejected, disclaimed, refused to own or acknowledge any allegiance or obligation to the devil and all his works, or the vain pomp and glory of the world, or covetous desires of the same, or the carnal desires of the flesh. He has rejected, cast off, *all*, and in the most solemn and public manner declared he *will not* follow or be led by them. Now is he a truthful man, is he an honest man, meaning what he says? Then he may be expected ever after this to count the things he has renounced as his enemies. He has openly declared war against them, will fight them to the end, and, however feeble his strugglings may be, he will never yield. On the contrary, he will constantly endeavor to obediently keep God's holy commandments, to follow the teachings of His word, in all things, at all times, in all places, and under all circumstances. Accepting that word as "a light to his path, and a

lamp to his feet''—not walking in his own ways, nor finding his own pleasure, but subordinating all things else to the divine will, and seeking *first*, before and above all else, "the kingdom of God and his righteousness."

How broad, how deep, how high, how comprehensive, yet how exclusive is the nature of these promises and vows! Uncompromisingly excluding everything that is wrong in thought or feeling, or word or act, and including everything that is right, even from the least to the greatest. Still there are those who have complained and do complain that the Church is too lenient in the reception of members, and receives unconverted persons. That depends upon what is meant by conversion. It requires only a moderate attention to the terminology of different sects to satisfy any observant mind that different denominations attach different meanings to that word, and use it with different acceptations. To point out those different meanings is not an object in this writing. It may be sufficient simply to state, that whoever has in his heart a sincere desire "to flee the wrath to come, be saved from his sins," and can sincerely take upon him the vows, and make the declarations and promises referred to, is one in whose heart a work of grace has been begun. Few or none will deny this. Call it what you will—awakening or conviction, as some have done, conversion as others have termed it, or regeneration as it has been called by still others—no

matter—the fact remains, a work of divine grace has been begun; and what should the individual do but become a co-worker, that he receive not that grace in vain, but work out his salvation with fear and trembling, while God worketh in him both to do, according to his (God's) good pleasure?

All will agree this is the course to be pursued. Then the question arises, can the person concerned better do this in or out of the Church? A correct answer to this will determine the whole matter. Can he better carry on that work among unbelievers than among believers? The Spirit of all grace is working within him, and he is trying to follow the leadings of that Spirit. Under such circumstances is it proper, and likely always to be beneficial for such an one to associate, at least occasionally, with those who have had like experiences, and who, therefore, can instruct and assist him; and if occasionally, why not constantly? It does seem as if there should be but one opinion among Christians on this subject; nor would there be any diversity if all would properly and precisely define their terms, and each tell exactly in what way or sense they were used.

Such are the method and conditions of joining the Church now; but a somewhat different plan was pursued in young Marvin's day. Then people joined the Church on probation, as it was called—*i. e.*, on six months trial whether they would like the Church and whether the church would like them. The cere-

mony was very simple, and consisted only of giving the preacher one's hand and name in the public congregation. If either party grew tired of the compact, it might be cancelled by either without even the formality of the other's consent. The probationer declined to be received at the close of his term, or the Church erased his name. If, however, both wished to confirm it, there was a public and formal reception of the candidate into the Church, and he assumed all that we have above set forth, and possessed all the rights and privileges of full membership.

The effect of this step upon the mind of young Marvin surprised himself. He was like one suddenly awaked in a strange place. He found himself in the midst of new and solemn relations. The close and intimate association with fervent Christians; the intense devotion of the prayer-meetings; the thrilling narratives of individual experience in the class-room; the preacher's stirring and strongly personal appeals; the songs of triumph and the shouts of ecstasy, which characterized nearly every Methodist assemblage in that day; all appealed at once to his imagination, his understanding, his conscience and his heart. This wonderful contagion of passionate piety, might it not yet conquer the world? and would not the world be in every sense the better and the happier for such a subjugation? Here opened an enterprise of spiritual adventure which kindled the ardor of the youthful knight. And what was

more reasonable, than the loyal and affectionate devotion of redeemed souls to Him who had rescued them from death and hell by his own blood? Ought not he, as well as others, since he shared with them in the benefits of the Saviour's sufferings and death, to be at once grateful and good, and to emulate their fervid devotion to the Captain of their salvation? Should he look tamely on while others, no more deeply indebted than himself, bore the offering of their hearts and lives to the Master's altar? For many months these thoughts and feelings kept wild riot in his soul. He has furnished us with one picture of his mental strivings at this time, on which it may be instructive for all to look. He says:

"Soon after I had united with the Church I had an experience I am sure I can never forget. I was in the saddle, on the Lord's day, on my way to a social meeting in the country. The aspects of the autumn scenery are as distinct in my memory as if it had been only yesterday; the warm sun lay upon the mottled foliage, and there seemed the hush of a hallowed peace upon the face of nature. All at once the thought came to me—'I am in the Church, and it is in my power now, by my unholy living, to bring a blot on the Church, and to dishonor the Saviour.' For a time the reflection seemed insupportable; it was almost more than I could bear."

It will be seen from this how soon and how powerfully the Church cast her restraining influence upon the young man who, led by the hand of Maternal

Love, had come to the altar of the church. The hand of God was upon him, and its painful weight seemed unendurable. Appetite and sleep departed from him. He had not known before that he was guilty—that he was in danger—that he was under sentence of eternal doom. To be sure he had supposed, from his early religious instruction, that in a general way and in common with all others, he shared in a kind of hereditary depravity; but this was all. And now, he felt that he was as the chief of sinners, and shuddered under the sense of an infinite and Divine wrath. The heavens seemed brass above him, and the earth iron beneath him.

His moods were variable. Sometimes, full of restless anguish and fiery conflict, he wandered in the woods and fields hour after hour seeking, by the mere force of physical exhaustion, to lull the pain of his breast. At other times, for days together, he was wrapped in a sombre mantle of despondency and shunned the light of day and dreaded the warmth of home. Anon, he broke into wild and fitful gleams of mirth and jollity. He was the life of every company; he set the table in a roar, and his chamber companions could not sleep for his laughter-compelling jests. He had a horror of solitude and sought to resist and overthrow the despotism of his own thoughts. Then devotion supervened. He would have it out in a struggle with the Almighty. He would wrestle with the Angel and prevail. And so he spent long hours in earnest, solemn but unavail-

ing prayer. He wished to bring God to his terms—to secure the Almighty for his helper and coadjutor in the strife of personal emulation; but he had not, as yet, fully resolved to yield to God's terms, and devote his all to the service of Christ.

At last, sixteen months after joining the Church, in December, 1840, he grew weary of the conflict and reckless of all consequences he said, in the depths of his spiritual submission: "I will be anything and do anything that God shall ordain. Let him show me his will and I will execute it. I give my whole heart—I will and do accept Christ on His own terms—and accept him now." And then went up to the gates of Heaven the news: "The dead's alive! the lost is found!" and Enoch Mather Marvin was converted to God.

Chapter Fifth.

HE WAS CONVERTED.

"HE WAS CONVERTED."—Other denominations sometimes use other phrases, such as "Confessed Christ," "experienced a hope," "accepted the Savior," "professed faith in Christ," etc., but, as a general thing, they all mean substantially the same thing. But what is it they do mean? Is the public mind, or the mind of the Church clear on this point? Is there no confounding of terms, no putting one thing for another, no using of terms interchangeably, when those terms *do not* mean the same thing, and thereby either misleading the mind, or leaving it in a confused state? We incline to the opinion these questions cannot be answered negatively, and it is a matter of importance to settle, so far as may be, the meaning and proper application of the terms used.

And, to begin at the beginning, we must try first to answer the question raised concerning depravity, or, as it is often stated, total depravity. In doing this we will first give a brief statement of the teachings of the leading churches on the subject:

The doctrine of the Catholic Church on original sin, as set forth by an able and approved author (Mochler) is simple and may be reduced to the following propositions:

Adam by sin lost his original justice and holiness, drew upon himself, by his disobedience, the displeasure and judgments of the Almighty, incurred the penalty of death, and thus, in all his parts—in his body as well as his soul—became strangely deteriorated. This sinful condition is transmitted to all his posterity as descended from him, entailing the consequences, that man is himself incapable—even with the aid of the most perfect ethical law offered to him from without—to act in a manner agreeable to God, or in any other way to be justified before him, save only by the merits of Jesus Christ.

With this agree the teachings of all the Doctrinal Catechisms that have fallen under our notice, particularly that of Rev. P. Collet of Sorbonne, and that of Rev. Stephen Keenan, both of whom, we believe, are recognized by the Church.

The "Assembly's (Presbyterian) Confession of Faith" has the following:

"Our first parents, * * * being the root of all mankind, the guilt of this (Adam's) sin was imputed, and the same death in sin, and corrupted nature, conveyed to all their posterity, descended from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil do proceed all actual transgressions."

The Heidelberg Catechism reads:

"From the fall and disobedience of our first parents, Adam

and Eve, in Paradise; hence, our nature is become so corrupt that we are all conceived and born in sin."

The Methodist Churches, both in England and America, and wherever else they are found, have expressed their views in an article, thus:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness and of his own nature inclined to evil, and that continually."

To be sure this is not *all* that is taught on the subject by some of these churches. The Catholic, the Lutheran, the Church of England, the Protestant Episcopal Church in this country, and the Presbyterian, all teach, either by positive declaration or by legitimate inference, that the *guilt* as well as the corruption of Adam's sin has been transmitted to his posterity, so that every one born into this world "deserveth God's wrath and damnation," as the Church of England and the Protestant Episcopal Church in this country express it, or "whereby he is bound over to the wrath of God and curse of the law," as it is expressed in the Assembly's Catechism.

This view is not taken by intelligent Methodists, nor is it taught in their Articles of Religion. They accept the Article as quoted above—accept the doctrine of transmitted corruption, but not of transmitted personal sin, believing that the "Lamb of God hath taken away the sin of the world"—that is, "as by the offense of one judgment came upon

all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." The *sin* of Adam and the merits of Christ are here pronounced to be co-extensive. "Judgment came upon ALL MEN"—the free gift came upon ALL MEN. So, if in the first clause the whole human race be meant, the same is meant in the second clause; and it follows that as all were injured by the sin of Adam, so all are benefited by the obedience of Christ. Therefore, whatever these benefits be, all children dying in infancy must partake of them, else there would be a large portion of mankind upon whom they never came—who never received the "free gift"—and this would contradict the Apostle's words. Therefore, "the sin of the world," or the personal sin and guilt of Adam's posterity, being taken away by "the Lamb of God," the "free gift" having come "upon all men to justification of life"—*jus facer* —to make it right for men to have life; and as sin *per se* is a transgression of the law, and those dying in infancy never sinned, they are all saved in heaven through the merits of Christ.

But to return to depravity direct. Neither any of the formulated creeds referred to, nor the Bible, use the phrase "total depravity;" and how it came in such common use among a large class of writers and speakers might, perhaps, be satisfactorily explained were it required by the necessities of the case. But however that may be, the propriety of its use may,

except as a mere quotation, or for the purpose of illustration, well be questioned.

If our fallen humanity be considered separate and apart from the redemptory scheme, then its depravity may be regarded as total or entire. For if the fall mean anything, it means complete alienation from God. Left to himself, after the original transgression, man would never have made a right choice nor performed an holy act. The race whose progenitor began his career in an act of deliberate rebellion, would not do otherwise than fly from bad to worse.[1]

If, therefore, we find in man, before his conversion and regeneration, any qualities or elements which are not stamped with selfishness, sin and rebellion against God, we are compelled to say that such qualities do not strictly belong to the fallen nature of man. If, also, we find any unregenerated man in the possession of external objects which afford the least possible enjoyment, we are likewise forced to admit that such possessions do not properly belong to a fallen human nature; the normal inheritance of a depraved man is spiritual death, utter poverty, and constant misery. Total depravity can not imply less than what is involved in these two propositions—utterly destitute of goodness, and utterly destitute of happiness and enjoyment.[2]

But this is not man's condition. He is in possession of good — much good — temporal and intellectual,

[1] Dr. Bellows. [2] Dr. Townsend.

and as "*every* good and perfect gift cometh down from the Father of lights," man is to be considered in relation to the scheme of redemption, and as receiving *all* the good he possesses or enjoys, from the giver of all good, through the merits of the Redeemer. On this principle the opposing views which have struggled against each other so long and so bitterly, may be harmonized. Those who contend that man is "dead in sin, and wholly defiled in all the faculties and all the parts of his soul and body," are right, if reference is made to man as left by the fall and without the benefits of the scheme of redemption. While those who contend that man is not "death sick, but naturally in health sufficient, with proper diet and exercise, to develop into perfection," are right if reference be had to man as endowed with certain unmerited and special favors by divine grace. The Old-School men say "man has no right ability," and separately from the atonement he has not. They are right. The New-School men say "man *can* fulfill God's requirements," and if by *can* they mean the gracious ability which God bestows, they are right. The sum of the whole is: Without Christ we can do nothing; through Christ strengthening us we do all things required of us.

It were useless to speculate upon what man was or would have been without a Redeemer. That is not his condition. He has a Redeemer, who lighteth every man that cometh into the world, and through whom came the grace which bringeth salvation, and

hath appeared to all men and appeared in all men, by the bestowment of all the good, temporal or spiritual, which they enjoy, who is the way, the truth and the life, and by whom men may come back to a forsaken Father, and again enjoy his divine favor.

And now let us consider the progressive steps by which that return may be effected. In the common language of the Church, these are usually designated by the terms awakening, conviction, repentance, faith, justification, adoption, regeneration, new birth, conversion, and sanctification, and by the catechisms and leading writers of the Church these terms are defined:

Awakening—Having the attention and feelings more than ordinarily fixed upon and more deeply interested in religious matters as pertaining to one's self. More than usually concerned about religion.

Conviction, in a religious sense, is the first degree of repentance, and implies an affecting sense of our guilt before God, and that we deserve and are exposed to His wrath.—(*Watson.*)

"*Repentance*—True repentance is a grace of the Holy Spirit, whereby a sinner, from the sense of his sins and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it to God, with full purpose of and endeavors after future obedience."—(*Catechism.*)

An evangelical repentance, which is a godly sorrow wrought in the heart of a sinful person by the word and spirit of God, whereby from a sense of his sin as offensive to God, and defiling and endangering his own soul, and from an apprehension of the mercy of God in Christ he with grief and hatred of all his known sins turns from them to God as his Savior and Lord.—(*Watson.*)

Faith in Christ is a saving grace whereby we receive and rest on him alone for salvation as he is offered to us in the gospel.

Justification is an act of God's free grace, wherein He pardoneth all our sins and accepteth us as righteous in His sight, only for the sake of Christ.—(*Catechism.*)

Justification in theology is used for the acceptance of one, by God, who is, and confesses himself to be guilty. . . . Hence it appears that justification and the remission or forgiveness of sin are substantially the same thing. These expressions relate to one and the same act of God—to one and the same privilege of his believing people.—(*Watson.*)

Adoption is an act of God's free grace, whereby, upon the forgiveness of sins, we are received into the number and have a right to all the privileges of the sons of God.—(*Catechism.*)

"Adoption, in a theological sense, is that act of God's free grace by which, upon our being justified by faith in Christ we are received into the family of God and entitled to the inheritance of heaven."—(*Watson.*)

Regeneration is that great change which God works in the soul when he raises it from the death of sin to the life of righteousness. It is the change wrought in the soul by the Almighty when it is created anew in Christ Jesus, when it is renewed after the image of God in righteousness and true holiness. Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

Entire sanctification is the state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.—(*Catechism.*)

Regeneration—a new birth—that work of the Holy Spirit by which we experience a change of heart. It is expressed in Scripture by being born again. . . . The change in regeneration consists in the recovery of the moral image of God upon the heart; that is to say, so as to love Him supremely, and serve Him ultimately as our highest end, and to delight in Him superlatively as our chief good.

Sanctification, that work of God's grace by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness.—(*Watson.*)

It will be observed that Watson speaks of regeneration and new birth as one and the same. In another place he says:

Conversion—Considered theologically, consists in a renovation of the heart and life, or a being turned from sin and the power of Satan unto God.

The attentive reader will easily perceive that Mr. Watson not only speaks of regeneration and new birth as one and the same, but that he also makes little or no difference between regeneration and the new birth on the one part, and conversion and sanctification on the other. If either regeneration or conversion, as he uses these terms, embrace *all* that is implied in his definitions, then they embrace all that is implied in his definition of sanctification. For if the soul be thoroughly raised from a death of sin to a life of righteousness in the full sense of those terms, then what more is embraced in his definition of the other term? Or if conversion mean a thorough "renovation of the heart and life, as a being turned from sin and the power of satan unto God," what more is there in sanctification as he defines it? A close study of these definitions will reveal the fact that the distinction or difference between the several works of grace on the heart, whatever it may have been in the mind of the writer, is not clearly expressed in the definitions given. A still greater confounding of terms used as designative of this work of grace is plainly, and often painfully noticeable in the writings and oral teachings of others.

In view of this fact, and also of the further fact that if the soul make the attainments and reach the ends set before it in the gospel of Christ, its views

of what these ends are, and how they should be attained, should be characterized by greater or less definiteness and clearness as well as correctness. In other words, it must have its ideal—and that ideal must be correct in itself. In view of this, the following thoughts are respectfully submitted for the consideration of all inquirers after truth:

First—Considered as separate from the atonement, and separate from all the provisions and benefits of the Redemptory scheme, human nature—as a nature—separate from all other natures—in all its essential characteristics and all its differentiation—is entirely and utterly depraved. There is no good in it—nor can it, of itself, attain to good, or perform that which is good. But—

Secondly—This nature has been redeemed—"not with corruptible things as gold and silver, but with the precious blood of Christ." And to redeem it Christ himself took upon him our nature—"not the nature of Angels but the seed of Abraham"—was "made under the law, to redeem them that were under the law." And when he took upon him the nature of one man he took upon him the nature of every man—and when in that nature, he redeemed one man he redeemed all men. He took the nature that had sinned, and *in* that nature he made an atonement *for* that nature, and by consequence for all who possessed it. And now as "every good and perfect gift cometh down from the Father of lights," all the good that comes to man, whether to him as a

physical, intellectual, social or moral being; all, all comes from God through the merits and mediation of Christ. Let this great truth be pondered well—and then

Thirdly—Remember that the objects, purposes, plans, and all the workings of the redemptory scheme were designed to bring fallen and lost humanity back to the Father from whom by disobedience it had strayed and become lost. In order to do this, however, it was and is necessary that it be regenerated—reproduced—that is, generated or produced again; or, as the Apostle expresses it, "renewed in the spirit of your mind"—or renewed in the *spirit of the spirit*—not only in the thoughts and feelings, the aspirations and aims, the affections and desires; not only the volitions, but renewed in the basis on which all these rest, the source whence they flow, the undefined and undefinable *I*, the *Me*, the very *Ego* of the man. This must be regenerated or reproduced. And now all the good, temporal, intellectual, or purely spiritual that is bestowed upon man is bestowed in view of this end; bestowed in order to his regeneration and the bringing him back to his "Father in heaven." And the regenerative process, in its widest signification, includes the totality of the work of grace performed in man, from the first beamings of that "light which lighteth every man that cometh into the world" to the final salvation of the soul in heaven, while awakening, conviction, contrition, the grace of faith and repentance, justification, the being

born again, adoption and sanctification, are stages in the same general regenerative process.

This admitted, then, it follows that the "sin of the world" being taken away by Him who bore our sins, and the salvation of all who die in infancy thus secured, it remains for individual sinners, for personal transgressors to become co-workers with God who worketh in them, both to will and to do and work out their salvation. That is, to heed the light that shineth, and walk in that light; to note the awakening or quickening influences of the Holy Spirit on their minds and hearts, and carefully cherish these influences as best they can, follow on through all the stages of the process, and thus attain to a full and complete resurrection unto life. And if this yielding obedience and co-working be begun with the first operations of the Holy Spirit and closely followed in its progressive influences and teachings, the individual may thus, through grace, retain his infant justification and grow in grace as he grows in stature. This, however, sad to say, is rarely done.

If this general view were taken, would not men be more careful "not to despise the gifts" that are bestowed, and not to receive "the grace of God in vain."

Young Marvin did not retain the grace of infant justification. Like most others he went astray, following the devices of his own heart, and seeking his own pleasure. This continued year after year—until at length he gave attention to the inward warn-

ings—and, through grace, was enabled to repent, believe and experience a change that made him consciously "a new creature," and placed him apparently in a new world. The whole face of nature, both animate and inanimate, seemed to him to have undergone a renewing change. It seemed to rise fresh and smiling, as from a baptism of infinite love. The skies were no longer sad—the heavens no longer distant. The leafless trees of the forest took forms and hues of beauty that his spring-tide and summer recollections of their loveliness could not match. The frost-burned fields were fairer than when he had seen them clad with verdure and golden with grain. The murmur of the streams had tones of music deeper and sweeter than he had ever caught before, and especially all forms of life were animate with joy and vocal with praise. From insect to man, the world so long unstrung had been suddenly attuned, by some unseen hand, and harmony supplanted discord on all the strings of life. The faces of his friends, in particular, seemed to have caught the celestial halo of the pictured saints and angels; and through this glory he looked upon his mother's face, and clasped her hand and leaned his boyish head upon her tender breast.

He understood well enough that all this was the effect of his own excited and surcharged feelings. We have often heard him say, referring to this experience, "it was but the subjective clothing the objective with its own bright hues." But the extent and

intensity of this illusion evidenced the thoroughness of the change that had passed upon his spirit. This change was no illusion. It widened, deepened and strengthened with his physical frame. As the seventeen-year old boy grew to manhood, ripened to maturity, and passed on into the early autumn of life, where the death-frost found and killed him, the sun of an unclouded consciousness continued to attest the fact of his conversion. Hence, there was no paralysis of doubt, or exhausting strife of inward dissidence to cripple or impair his spiritual powers. They were always ready for the fray, and the waste of war was always on the enemy's ground.

Marvin's conversion did not, as was so common in that day, occur in a revival-meeting, and no minister was specially instrumental in the work. He attributed it more to the religious influence of his mother than to any other human agency. It was the ripened harvest of her early sowing, whose golden fruits are gathered now, under her eye and near her heart, in the granary of heaven.

Like Saul of Tarsus, the first impulsive utterance of his renewed heart was, "Lord, what wilt thou have me do?" He was ready for anything, and he did not believe that God meant him to be idle. Not for this, he was sure, had been given him the riches of Divine Grace and the inspiration of Infinite Love. The treasure was unquestionably his, but what should he do with it? This was the question of the hour,

from the solution of which his life would take its final bent. There must be some work for him. But what was it? Never mind. God would show it to him in his own good time and way. Meanwhile, he had to do, for the present, with only the nearest and most obvious duty. To this he gave himself with concentrated energy and burning zeal. The prayer-meeting, the class-room, the revival-altar, all the work of the Church, witnessed his fervid devotion, and were quickened to higher efficiency by his labors. Gradually the conviction grew among preachers and people, "this young man is chosen of God for the work of the ministry." It found expression in the common conversations of which his talents and labors were the subject, and in the special tasks for which he was designated by the leaders of the Church. At length it was suggested to himself; and an inward voice, which he felt was Divine, confirmed it to his soul. He knew it for the call of God, and he answered, with earnest and resolute submission, "Here am I. Send me." And so it came to pass that, in 1841, when but little more than eighteen years of age, and in less than one year after his conversion, Enoch Mather Marvin entered the ministry, and was received on trial in the Missouri Conference.

Chapter Sixth.

A CALL TO THE MINISTRY.

IN all the various departments of ecclesiastical polity, and among all the interests therein involved, there are none that demand more serious attention than those pertaining to a call and qualification for the ministry. As if by immutable law, or by stern unyielding fate, as is the minister so are the people. Ordinarily, they will be intelligent, enterprising, energetic, industrious, upright, and exemplary; or directly the reverse, accordingly as he teaches and practices among them. They will, so long as they acknowledge and receive him as their minister, imbibe more or less of his spirit; they will in some degree copy his example and tread in his footsteps. He will do much to make or to mar them—to help them to heaven or drive them to hell. If he be really and deeply pious, imbued with the Spirit of the Master whom he professes to serve—if "the burden of souls" be upon his heart—if he rightly appreciate the nature and obligations of his calling, realize its responsibilities, so that with Paul he can deeply feel and truly exclaim,

"Wo is me if I preach not the gospel," and still like Paul declare, "I determined not to know anything among you save Jesus Christ, and him crucified," and that "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord"—if he really be "crucified to the world, and the world crucified" to him, and the life he now lives in the flesh he lives "by faith in the Son of God"—if he recognize and feel himself to be an ambassador of Christ, speaking in Christ's stead, and in all his conduct and conversation manifest these things—then indeed will he be blessed of God, and the people be blessed through his ministrations. But if "no man taketh this honor unto himself but he that is called of God, as was Aaron," then a careful examination as to what constitutes a Divine call to the ministry is proper at almost any time, or in any place. There is too much depending on this to allow it to be passed over slightly. The intelligence, the piety, the progressiveness, the prosperity and the safety of the Church are all involved; and in this, as in all things else, the nearer men conform to the Divine plan, the more safe and successful will they be.

As to what constitutes a call to the work of the ministry there is, it must be admitted, a diversity of opinion among Christian people; and yet all Churches agree that it is highly improper to enter upon it impelled only by those mere secular and low inducements by which men are led to engage in

the common every-day employments of life. The Churches generally hold—though not with entire unanimity—that the selecting or designating of men for the ministry is the peculiar prerogative of the Almighty. As in former dispensations, Aaron and his sons, and the whole tribe of Levi were called to the Jewish priesthood, and Moses, David, Elisha, Jeremiah, John the Baptist, and other prophets, were specially called to their work, and as the same principle prevailed in Apostolic times, the Savior himself having entered and exercised the prophetic and priestly office by Divine appointment, and as he specially called those whom he chose to be his Apostles, so the principle should still be recognized in the Churches, and the recognition continued till Christ shall come again. Peter and Andrew, James and John and Matthew and the other Apostles received their call from the Lord Jesus in person, and by him were commissioned to preach the gospel first to the Jews, and subsequently to the world; and Saul who was called of God to be an Apostle, notwithstanding the infant Church had, in a most solemn manner, elected Matthias to take part in the Apostleship. Barnabas and Silas, and as we may safely conclude, all the early preachers were made "overseers of the Church by the Holy Ghost." Nor are we to suppose that this was but a temporary provision for the supply of preachers during the age of miracles. On the contrary, it is referred to as a perpetual resource of the Church; hence the com-

mand given to us to pray for the appointment of ministers—"Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

The New Testament abounds with both preceptive and suggestive teachings on the subject which must convince all intelligent and candid men that both the ministry and ministers are by God's appointment, and that such and only such as he appoints are true ministers. This high prerogative, then, God still exercises in the Church, although the *modes* by which the call is made now differ widely from those used in former dispensations. Men are not now called as were Peter and Andrew, James and John, and Matthew. No audible voice is now heard calling men to leave the common avocations of life and enter the ministry. Nor are we to expect any such phenomena as that characterizing the conversion and call of Saul of Tarsus. As well might we expect the bestowment of the gift of tongues, or of healing. Instances have occurred in modern times, and do still occur, where persons have thought themselves called to the ministry by an audible voice—by dreams or by some unaccountable impulse; but while charity might prompt us to believe them sincere, it would be very unsafe to give heed to such phantasies; and the Church that would commission such idle visionaries to expound God's holy word could not be very far from corruption and ruin.

In the first stages of the propagation of the gospel the operations of Divine grace on the individual heart

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were not unfrequently accompanied by visible manifestations designed perhaps to produce conviction in the minds of unbelievers. The forgiveness of sins was sometimes accompanied by the healing of bodily diseases, both by Christ and his Apostles. When the Holy Ghost was given in the day of Pentecost it sat upon the disciples as "cloven tongues of fire," but when received by Cornelius and others, then present at the preaching of Peter, no such miracle nor phenomenon occurred. That same spirit still converts the soul, and the many and varied miracles wrought in those days on the physical man were emblems of the greater miracles wrought by the Holy Ghost—greater because to convince a soul of *sin* is a work far above that of convicting a man of crime; while giving sight to the blind, hearing to the deaf, speech to the dumb, strength to the impotent, the cleansing of the lepers, the healing of the sick, the raising of the dead, were all great works worthy of him by whom or in whose name they were performed; their antitypes on the soul by the power of the Holy Ghost were far greater. The spiritually opening of eyes, unstopping ears, loosing tongues, healing sicknesses, cleansing leprosy, supplanting impotency with strength, and raising the spiritually dead are works in magnitude and importance far beyond those performed on the body; hence the Master said, "The works that I do shall ye do, and greater works than these shall ye do, because I go unto my Father," when, as he said, "I will send the Comforter and he

shall abide with you forever." The spirit is the same—the great work performed is substantially the same, while the modes and manifestations are somewhat different.

"A call to the ministry may be defined a persuasion wrought by the Holy Spirit in the mind of an individual that it is his duty to become a preacher of the gospel. It is recognized by the subject of it simply *as a conviction of duty*, which, however, is properly ascribed to the Holy Spirit the Divine agent which produces all pious emotions and purposes. This impression varies greatly in clearness and intensity in different individuals, and in the same individual at different times. At first it may be perceived only in the form of a casual suggestion, a transient desire, or a mere inquiry awakened in the mind by reflection, reading, conversation, or other ordinary means; and it is commonly developed and matured by prayer, by self-examination, by perusing the Scriptures, by hearing the gospel, by pious conference, by meditating upon the wants of the Church and of the world—in a word, by all those means which deepen piety and make more fervent our love to Christ. The progress of the mind from first impressions to a thorough and abiding conviction is sometimes slow, and may possibly be the work of years. It is commonly found, however, that the views of one who ultimately attains to clear evidence of his call to the ministry become clear and settled with a rapidity proportioned to his growth in grace

and habitual fidelity to the Redeemer's cause. The distressing and protracted doubts with regard to the subject which oppress so many minds may commonly be traced to superficial piety, to worldly feeling, and an unwillingness to engage in a work so abhorrent to sloth, ambition and selfishness. A few individuals who are doomed to struggle with morbid peculiarities of mind or body, or with the prejudices of a vicious education, may be long in attaining to a satisfactory evidence with regard to the path of duty, but in most, perhaps in all other cases, it is reasonable to expect that the humble, the obedient, and the teachable will soon be relieved from all painful uncertainty.

"The feebleness and indistinctness of first impressions should not be taken as an argument against their genuineness. On the contrary, it seems to be most consistent with the whole economy of the gospel, that the manifestation of the Spirit should, at first, be only sufficient to awaken the attention and to excite the mind to a course of inquiry and self-examination, and that it should shine upon us in a clearer light in answer to our prayers, and in aid of our humble endeavors to ascertain and perform our duty. Every part of the gospel economy is conformed to the condition of man in a state of probation, and it may be doubted whether the Holy Spirit *ever* exerts an influence upon the human mind beyond its power of prompt and easy resistance. But without stopping to inquire whether there are any exceptions to

the great law by which the Divine agent is pleased to regulate his own operations, we may rest assured that, in calling the ministry, as well as in his other offices, 'a manifestation of the Spirit is given to profit withal,' that 'to him that hath, more shall be given;' and that they who are graciously visited by this Divine light may, at their option, follow or extinguish it. There is a palpable and perilous mistake on this subject, which prevails very extensively in the Church. Many young men who have been led to think it their duty to devote themselves to the ministry, give no heed to this impression, under a vain belief that, if the call be genuine, it will become more loud and importunate for being neglected. They imagine that this work of the Spirit differs essentially from all its other operations, and they seem to demand that its influence shall be irresistible before they will cease to resist it. The practical effects of this pernicious error are often no less instructive than melancholy. The holy visitant which was given to enlighten, not to control the mind, is grieved by neglect and disobedience. Incipient convictions of duty grow feeble and confused, and the feelings subside into fearful indifference, which is too often regarded as sufficient proof that God has not spoken."[1]

If the views advanced above are correct it is a matter of great importance to every pious young man who has been brought to feel that it may prob-

[1] Dr. Olin.

ably be his duty to preach the gospel, to give the subject an immediate and prayerful attention—consider it carefully, and use all proper means to ascertain his duty—and if it be not to become a minister, yet he is bound to devote himself actively and unreservedly to the cause of Christ, and that, too, in the way which, after careful and prayerful examination, shall to his judgment and conscience seem to be the will of God and the indication of His Providence. But no individual who may think himself called to the work of preaching the gospel, ought to feel sure of his call, or enter upon the work, without a careful examination as to his qualifications. Every one who may be under convictions of duty in this matter, and is not qualified for the work to which he may think himself called, is under the most sacred and solemn obligations to use every means at his command, and employ all his time in securing such a training as will prepare him for the work—and if God has really called him the way will be opened by which the requisite preparation can be made.

It may not be amiss to remark in this connection —that what is usually termed a classical education is by no means essential to a successful prosecution of the ministry in the case of each and every individual minister—as the facts connected with the history of the subject of these sketches demonstrate. To the Church has been given apostles, prophets, evangelists, pastors and teachers; and while classical learning is important and, perhaps, essential to the min-

istry as a whole, it by no means follows that each and every individual minister must be in possession of it. While some gather the learning of the world and use it in explaining, defending and enforcing the Divine Word, others may be serving as evangelists, calling sinners to repentance, and thus spreading a knowledge of the truth.

It was a remark of DeAubigne that "unity in diversity, and diversity in unity, is a law of nature, and also of the Church." It is true. And this unity and this diversity are as clearly manifested in the Christian ministry as anywhere else. While the history of the past records wonderful instances of success attending the labors of men who knew no language but that of the common people, and to whom science and philosophy were almost unknown terms—they were men of God—mighty in the Scriptures, knowing nothing "Save Jesus Christ, and Him crucified," were endowed with power from on high, and were thus owned and blessed of God.

But whoever is Divinely called to the work, whether as an evangelist, pastor or teacher, passes through a severe ordeal. He has a sense of the importance of work, of the fearful responsibilities connected with it, and of his utter unfitness—of himself—to perform it, keener and deeper than that experienced by any other, or that he himself experienced previous to his recognition of that call. Neither the pencil of a Hogarth nor the pen of a Smollet could paint or portray the strugglings, the agony of the

soul in that fearful experience. Yet through this ordeal, so trying, and in which so many souls are wrecked, the boy, Marvin, passed easily and safely. This exemption and security he owed to the thoroughness of his original consecration. When he said, in the hour of his conversion, "Lord, what wilt thou have me to do?" his spirit took an attitude of submission to the Divine will from which it never unbent. It needed only to assure him of the authenticity of his Divine vocation to the ministry in order to secure his prompt and cheerful obedience. Here, indeed, he had some trouble. Because the subject was originally suggested to him by others, he feared that it might have had no higher origin than their partial hopes; and to these, however flattering, it would not become him to listen. Had it not been for the distinctness of their echo in his own bosom, the promptings of others would never have occasioned him a second thought. But this voice within him! Might it not be that of his own ambition, pride or vanity? He resolutely demanded this answer of himself, and rendered it with the sunny candor of his earliest religious thought. No, he was inclined to think, after long pondering on the question, it could be no ambition, pride or vanity which prompted him to the ministry. Ambition! where were its fields and its rewards of power, dignity and wealth in the humble calling of a Methodist itinerant? how could pride be gratified by his becoming the obedient and self-denying servant of others? and how few

and feeble were the voices which would praise such a choice, compared to the multitudes who would welcome him to another and more brilliant career? Besides that he had consciously cast these motives out of his heart, how could they come to him in the guise of their opposites? Of this, then, he was sure —that no form of worldly selfishness bade him preach the Gospel.

But what, then, was it? this inward persuasion—which seemed to gather, in its firm but gentle hand, all the forces of feeling and of reason, and bind them on that rude altar, the Methodist itinerant ministry? It came not, certainly, from himself; for he could distinctly see that his own wish and conviction pointed to other fields, and that these had been arrested and held in leash by an alien and a stronger force. As certainly it came not from the suggestions of others; for when, before, was any counsel of friends, however dear, gifted with this strange potency that it silenced every dissenting voice of his own soul, and made itself alone audible in the ear of consciousness? Above all, it could be no diabolical inspiration; for it lacked every quality of meanness and malice, and was full of tenderness and love. Whence then could it come but from above? and what could it be but the whisper of the Divine Spirit, bidding him to go forth to that life-work concerning which he had humbly asked the counsel and guidance of Heaven? Thus, by reason as well as faith—by an analysis of exclusion, if we

may so term it—he reached and rested in the assurance that he was called of God to preach the Gospel. From this moment to the end of life, he never wavered in his conviction or turned aside from the path of duty which it indicated.

Chapter Seventh.

ITINERANCY.

THE Methodist Itinerancy is the wonder, but not quite the admiration, of the world. Arising almost within the memory of living men it has, within little more than a hundred years, spanned oceans, subdued forests, conquered deserts, and now numbers its ministers by tens of thousands and its adherents by millions; and at the same time that it has gone so far, it has most effectively remained at home. It has occupied and swayed the centres, as well as subjugated the outskirts, of civilization. While it has gained so much, it has forsaken nothing. In the interest and enthusiasm of foreign conquest it has left no home-field untilled, no cottage desolate. A chain so flexible to itself and so unyielding to others; so light and yet so strong; whose adventurous links, however widely separated are never sundered, and are always increasing in numbers and in force; in what work-shop was it forged? and whose is the hand so rapidly bearing it round the world?

For a merely natural answer, which would exclude

all super-human agencies, it might be said that it originated solely in the restless zeal and organizing brain of a persecuted priest of the Church of England who, perceiving the inefficiency of existing forms of religion, sought to recast it in a mould of his own invention. But this answer would satisfy others as little as ourselves. The friends of the system (of whom the writer is one of the most ardent) would complain, that it were attributing to the agency of a mere man, that which was the obvious work of God; and in this complaint they would be justified. Its enemies, on the other hand, must themselves confess that such a cause is wholly inadequate to its supposed effects. These enemies of the Methodist system may be distinguished into two great classes, and their arrows of criticism assail it from opposite directions.

The first of these classes consists of the hyper-orthodox, who regard Methodism as a schism, and competing sects who may be envious of its success. The former are represented by the Catholics and the high-church Episcopalians, and the latter have a common and every-day apparency, in newspapers, public addresses, and controversial books, which renders it unnecessary that they should be particularly named. These regard Methodism and particularly the itinerancy as of bad origin and, indeed, do not scruple to say, when provoked by contumacy or warmed by debate, that it was begotten by the father of evil: and for the proofs of its bad origin,

they point to all the traits which distinguish it from their own systems, and pronounce them distinctly and altogether unscriptural and bad. "Look," cries the angry and intolerant high-churchman, "at your boasted Itinerancy! What is it, after all, but a parcel of uncultivated laymen, going about singing, praying, and ranting, in order to escape the pains of that honest labor in which they would be much better and more profitably employed? What good do they accomplish? Do they not stir up the dregs of the people and minister to the wildest and most vicious excitements? Do they not travesty our sacraments, cripple our revenues and almost depopulate our churches? Do they not lead thousands of poor souls astray, who will infallibly be lost? And this you call a glorious system! Away with it, to the foul depths out of which it crawled like a serpent, to writhe its blighting way through the world!"

But, we reply, so long as these, whom they call unordained men, are able to preach the Gospel with an eloquence, learning, and effectiveness, to say the least, much greater than their own "legitimate apostolical successors;" so long as their spontaneous prayers have a fervor, earnestness, and spirituality of devotion unknown to ritualistic forms; while, in active practical beneficence, they far surpass their churchly critics; while, in sobriety, simplicity, and purity of life, they put to shame, and ought to put to the blush, the men who denounce them: they can

well afford to smile at the impotence of that rage whose only weapon is invective.

But competing sects can not stand upon the high ground of peerless orthodoxy and hurl down anathemas upon the "Methodist Schism." So far as apostolical authority goes they are in the same kind of boat—only somewhat more frail and a great deal smaller—as that which carries the fortunes of the Itinerancy. Still, they agree with the churchmen that it is a sort of mechanical bird of perdition, whose wonderful energies are sustained by unscriptural power. It is a "Great Iron Wheel," which crushes and grinds all with which it comes in contact; and to this wheel are chained the Methodist preachers and the Methodist people, with the single consolation that they are helping to bruise others while being bruised themselves. And this is the method of their argument:

"The Itinerancy is iron, because of its unyielding restrictions; and it is a wheel, because of its regular revolutions. Now, a restriction is an evil in itself, a logical evil; and the burden of proof that it is not an evil, in any particular case in which it is employed, rests upon those who favor its use. But we are willing to forego our logical rights and furnish you with the proof that it is evil, and only evil, as your Methodist system applies it to the ministry of the Church. Why, in the first place, it breaks up the pastoral relation. There can be no ties of mutual confidence and affection between your

preachers and people, for they hardly come to know each other before the sullen, grinding machinery rends them apart. Thus your system, even if it make converts, can mature no Christians. In the second place, it spoils the preachers both in temper and understanding—as preachers and as men. They can deliver the same discourse to different congregations on their circuits every Sunday for a month, and thus escape the salutary discipline of severe and regular study in their earlier ministry; while their frequent removal from circuit to circuit, is a standing temptation to them not to study: thus they become mere rote and memoriter repeaters of a few stale platitudes which derive all their efficacy from violent gesticulation and incoherent declamation. Then the position of authority in which they are placed over grave men, in every way their superiors, tends to make them arbitrary and vain, and their frequent enforced partings with those whom they had begun to love beget a temper of coldness, indifference, and selfishness which soon renders them incapable of disinterested friendship or affection. In the third place, it spoils the people as well as the preachers. They become as indifferent and selfish as their so-called pastors. They learn to care nothing for the present incumbent, and to look eagerly for his perpetually-coming successor. And in this constant appetite for change consists all their stability. Hence their only conception of religion is a social excitement. In the fourth place, the system is

hierarchical, and therefore necessarily corrupt. It is in effect a one-man power. The bishop is supreme. The lives and fortunes, the health and happiness of the preachers are in his hands. He can send them where he will—to a fat or a lean appointment—and none can say him nay. He can send them to comparative riches and honor, or poverty and contempt. It is too much to say, that the possessor of such a power will not be courted and flattered. He must be and he is. Hence the parasites of your conferences will become his pets and favorites, and their best elements, containing all the integrity and manliness that those bodies possess, will be thrust backward out of sight to linger in brokenness and distress, under the shadow of the Episcopal frown. In the fifth place, your system is arbitrary, and therefore conspicuously tyrannical. It grinds the faces of God's poor, or it flatters the faces of the world's rich, according to the whim of the moment or the temper of the mind. Let a bishop but have a prejudice against a place or a man, and he may gratify it by the punishment of both: the place will get the worst man, and the man will get the worst place. And the converse is equally true. In fact, one can set no limit to the evils and abuses of such a plan. They are inherent and irremediable. They belong to the system, are a part of it and inseparable from it. When it is freed from them it will no longer be itself, and such an institution as the Methodist Itinerancy will no more exist."

And to all this we reply, seriatim, that if, first, the Itinerancy be iron because of its restrictions, and a wheel because of its revolutions, then the earth must be an iron wheel, the sun and moon and all the planets must be so many iron wheels, every system of government, sacred and secular, must be an iron wheel, and the universe itself must be a "Great Iron Wheel;" for all these have restrictions and regular revolutions; and there can be, on the whole, no objections to considering the Itinerancy one iron wheel in such a goodly company.

Secondly—The itinerant system does not break up the pastoral relation. There are no better pastors than some of the Methodist preachers; and the pastoral fidelity of the whole body will average well with that of the ministers of any other denomination; and, in proportion to numbers, the pastoral relations of the Methodist preachers are not changed more frequently than those of other churches. The difference is—and it is altogether in favor of the itinerancy—that with it these changes are effected without friction, debate or church-disturbance. And the efficiency of its pastoral system may be seen in the fact that nowhere in the world can there be found riper and more beautiful examples of Christian manhood and womanhood than in the ranks of the Methodist people.

Thirdly—The system does not spoil the preachers, either in temper or understanding, but develops them in every noble sense. They make more and better

sermons in the saddle, than do many of the theological graduates in the study. Their prospective changes only serve to give them that mental repose —that absence of worry lest they should run out— which is the condition of the best intellectual action; and the effect of the system is seen in the fact that, by the popular verdict, they are at least the equals, in eloquence and learning, of their ablest competitors in any other church. They are not immediately placed in positions of authority, but learn first to serve, in order that they may know how, in time, more kindly and effectually to direct the services of others. The ties between them and their people are of the most tender and enduring quality, and it often occurs that the friendships formed on their first circuits are their latest and best; and this arises out of the very essence of the system; they go away expecting to return; they say, *Au revoir*, but never *Farewell;* and thus regard is nourished by hope.

Fourthly—The system does not spoil the people any more than it spoils the preachers. They do not become, under its workings, cold, indifferent and selfish, but warm, zealous and generous. They care tenderly for the present pastor, ministering to him, like nursing fathers and mothers in the Gospel, in proportion to his need of such help; and when the time comes that he must go, they bid him God speed, and part from him often with weeping; and the memory of their tears and prayers becomes his inspiration to higher and purer devotion. Then, when

his successor comes, they receive him as the messenger of God, and are ready cheerfully to co-operate with him in every good work. If the people of some other churches were spoiled a little, after this Methodist plan, it might do them no harm.

Fifthly—The system is episcopal not hierarchical, nor is it necessarily corrupt. It is nothing like a one-man power. The powers of the bishop are as closely limited, his conduct in their exercise as rigidly scrutinized, and his responsibility as definitely fixed and enforced, as those of the humblest worker in the ranks. He is so far from supreme, that he is almost the common servant of the preachers. He can *not* do as he pleases, with either the preachers or the people; there are other hands than his upon them, that will not let go at his bidding. The presiding elders are the friends of both, and they possess and exercise the strength of a particular acquaintance with the places and the men. The bishop is advised by them, and once let him defy their advice to the injury of the Church, and he will at the next session of the General Conference be arraigned, like any other unfaithful worker, and censured or retired, according to his desert. Even the humblest preacher, if he is aggrieved by a bishop's action, or even fancies himself the object of his dislike or caprice, may present his complaint to the committee on episcopacy at a General Conference; and they will look into the matter and administer impartial justice, if for no other reason, because it is in the interest of

their own security from episcopal oppression that it should be done. As for parasites, they are found everywhere; they follow the scent of power and patronage as carrion birds are attracted by the odor of putrifying flesh; but the bishop who does not recognize them for what they are, or knowing does not mete them the scorn they merit, will soon find himself restrained from the abuse of power and pilloried in the censure, if not the contempt of his people.

Thus it will be seen that the system is not arbitrary, as has been supposed and charged, and that no despotic caprice can control its administration. It oppresses no man because of his weakness, as it flatters none because of his wealth and social importance. It merely discriminates the different values of its many factors of usefulness, employs each in situations of trust proportioned to his worth, and renders him a measure of appreciation graduated by his efficiency in the common work. So, the arraignment of Methodism by hyper-orthodoxy and the competing sects, but honors the common object of their dislike.

The other class of its enemies comprises the philosophers and skeptics, and all whose lives of luxury and sin are reproached by its purity and continence. None of these attributes to Methodism a superhuman origin, either celestial or infernal; albeit some of them are sorely puzzled to account, on rational principles and by known laws, for its enduring vigor and

efficiency. They do not believe in the existence of any devil, and their God is one that does not concern himself with human affairs; so, being shut out from these popular sources of explanation, they class the origin and progress of Methodism with those other exceptional human phenomena which stubbornly refuse to come within the ordinary rules of action and its effects; and this exposition is so far happy, that it enables them to say something in a confessedly very difficult case, and that it is burdened only with the trifling disability that their exception is larger than their rule. "Such an instance," they say, "is afforded by the spread of Christianity. These great results did not flow from the actions of the man, Christ, because no such causal power was in him; neither were they the effects of any supernatural influence, because no such influence exists; they were merely the spontaneous movings of the multitude; it was only that humanity was ready for the change, and that Jesus was caught at the turning point of the popular tide and so gave his name and character to that vast flood, of which he was quite as much the creature and the subject as any other of the countless millions which it has embraced. Such other instances were Mohamedanism, the Crusades, Jesuitism, and the Reformation; and all the ancient pagan religions might be added to the list, as well as multitudes of other popular movements of inferior force and effect. It was not that Mahomet, Peter the Hermit, Ignatius Loyola or Luther, any more than

Wesley in the present case, was the author and originator of either of those vast trains of effect which seemed to proceed from him. In discerning the spirit of their time, and in earnest sympathy with that spirit, they were merely the foremost representative men; they merely voiced and put in action, better than others, what the many thought and felt as warmly and clearly as themselves; and the grateful multitude, remembering their words and deeds, baptized itself with their name."

Such is what is termed among men of the world the philosophical method of accounting for the Wesleyan movement. Setting aside, as it does, those supernatural agencies which we, in common with the Christian world, regard as the efficient cause of all great movements among men, it leaves those movements without any explanation save such as may be found in the frequent use of the magical and mystical word, spontaneity. This, we must say, is a most fortunate invention of the philosophers, seeing that the word necessarily implies, "the quality or proceeding or acting from native feeling, proneness or temperament, without constraint or external force." When, therefore, they say that a certain popular movement is spontaneous, they mean that it originated solely in the thoughts or feelings of men, without any external influence being brought to bear upon them. But this use of the word, however suited to the exigencies of a case in which they have something to explain and no explanation to offer, we

submit is neither candid nor reasonable. It is not candid, because the legitimate meaning of the word does not go so far: it implies the absence of constraining force, but not the absence of persuasive influence; and it is unreasonable, because it rejects an obvious explanation of an admitted mystery, and bars it out by a purely fanciful barrier. Surely this distinction is easy to every mind, as it is familiar to all experience. One may act spontaneously in accordance with the suggestions and wishes of his friends, or against them; and the pure and perfect spontaneity of his action depends not at all upon the presence or absence of this influence—indeed, has no relation to it. All that it does imply, when predicated of any action, is the absence of external force. But here no such force is claimed. We plead not for force, but influence. Our Methodist theology desires no force—will have none—calls only for Divine influence, co-operating with free-will; and this dead brand of spontaneity, which they hurled into our camp, was in fact stolen from our Methodist fire and quenched in the waters of infidel speculation. As we have seen, it needs only to be laid for a moment upon the old hearth, in order to kindle and burn with its ancient glow and shine with its former light.

But not content with taking the God out of the Itinerancy, these skeptical philosophers and lovers of worldly pleasure inveigh in set terms against many of its provisions. "It is," they say, "the

enemy of human happiness. Its sumptuary code is of the most deadly proscriptiveness. It forbids, at once, the most elegant adornments, the chastest pleasures and the most innocent amusements. It is of solemn and funereal aspect, and all mirth dies under its withering frown. It prohibits the dance, the theater, and even the adornment of the person; while vigils, prayers and fastings are its substitutes for all the pleasure of life. It condemns its preachers to be homeless wanderers and subjects them, with all their followers, to a regimen of psalms, hymns and other spiritual macerations, from which it is impossible for them to escape, and to which it is death for them to submit. Above all, and worse than all—for without this they would be forced to break away from its intolerable control—it leads them into periodical excitements which it calls revivals, in which all the laws of health and life are disregarded, and from which they sometimes escape only to the couch of the invalid, the hospital of the insane, or the more peaceful refuge of the grave."

And once more we reply: "The Methodist Itinerancy the enemy of human happiness!" Ask the millions of witnesses who have testified, in life and in death, that they never tasted happiness till they found it in that communion, and that it never failed them there: Question the myriad homes, whence the demons of vice and crime have been banished, and where the angels of peace and love have been called back by the voice of the Methodist itinerant: Ask

the ancient wilderness, now blossoming as the rose with all the flowers of civilization which sprang up in the track of the missionary:—and let their common testimony silence the slander forever. And all this tirade because, forsooth, the rules of the Itinerancy forbid that needless self-indulgence in profane luxury and worldly pleasure which naturally tends to corrupt the heart and lead it away from the pure love and service of the Redeemer! Long live the General Rules, when they provoke this species of criticism. As for revivals, the chief objection of the world to them is candidly confessed: were it not for the revivals, they think and say, no converts would be won from their ranks, and they would draw backsliders from ours: then let the revivals go on till the last critic is converted.

To the question suggested in the beginning of this chapter, concerning the origin and growth of the itinerant system, there has been returned, thus far, only the answers of its enemies, with fair and brief replies. Its friends, however, are ready with a different response, and it is but just that they should be heard.

They think that, what especially distinguishes this system is, the beautiful adaptation of means to ends, which demonstrates its superiority by its unparalleled efficiency in the salvation of men; the harmony of all its parts, and the symmetry of the whole; the ease, quietness and uniformity with which it performs alike the functions of its daily life, and carries on

the most extended enterprises; its apparently perfect adaptation to every grade of culture and capacity, encouraging the smallest and feeblest, and affording scope for the most highly gifted and refined; the confidence with which, still preserving its unity and integrity, it meets every change demanded by the advancing spirit of civilization; the freedom of the individual itinerant, and his perfect submission to the law which makes him part and parcel of the grand whole; its peculiar privileges of Christian fellowship, in which the mingled fires of sympathy and devotion weld all hearts to each other and to the common cause; the fact that it is, from its beginning to the present time, a growth and not a creation, and that it owes its being not to the scheming brain of man, but to that administration of circumstance in which they recognize the providence of God; and all this, they think, is at once the evidence of its Divine origin, and the guarantee of its perpetuity and usefulness in the ages to come; and if this opinion be enthusiastic and extravagant, it is confirmed by the inherited convictions of three generations of Methodists, and it should require at least as many more, of adverse experience and belief, to unsettle and overthrow it.

Into this great itinerant bucket, which had been sitting for a hundred years under the eaves of Heaven, and which was apparently already full to overflowing, there fell, in the autumn of 1841, the seemingly insignificant drop, young Marvin. It

seemed, indeed, then, that he was "but a drop in the bucket;" that his coming was hardly known, and that, failing to come, he would never have been missed; but all the same he had fallen from the cloud of infinite mercy, and held prisoned in the small compass of a new young man on trial for the itinerant ministry, the tireless energies which were to bear him round the world and quicken the life of a whole church.

He knew little, when he entered, even of the requirements personal to himself, and comprehended still less of the vast scope of Itinerancy; yet there was, between it and him, a vital harmony. It was as if the system and the man had been made for each other. All that the former demanded, in its novices, was that they should have "gifts and graces," and of these Marvin possessed not only an uncommon endowment, but a most happy combination. Intelligence and sensibility, intellect and spirituality, talents and piety were so equally poised in his soul that the attributes could never overbalance the qualities, nor the qualities carry away and dominate the attributes; and this was precisely what the Methodist system required. It did not want a man of more brains than piety, who would always be asking troublesome questions, running into doctrinal heresies, or straying from the beaten path of itinerant practice; nor did it want a man of more religious enthusiasm than sober sense, who would discredit the Church by his spiritual vagaries. Yet such, in

greater or less degree, were many of its young preachers. They required much annealing in order to fit them for the work of the Itinerancy. It was rare, indeed, that one could be found already prepared, both by nature and grace, for the task to which he came to devote his life. Yet such a prepared and anointed one, as if specially designed for the uses of the itinerant ministry, and for nothing else in the world, was Enoch Mather Marvin.

On the other hand, it is quite as unusual for a young man to find, among existing institutions, one so perfectly adapted, both to his tastes and his talents, as to furnish him with the very best field for their exercise which he is able to desire or imagine. Most of us enter life more or less out of joint with our institutional surroundings. There are some things, even in our chosen pursuits, which do not quite please us, and we are surprised that they have not long since been changed. Time is required to adjust our natures to them and enable us to see, as we nearly always do later in our career, that the changes we had crudely wished are precisely those which would have proved most inimical to our success. But this again was the happy fortune of the boy, Marvin. He found, in the Itinerancy, all that his heart, conscience and intelligence could desire. There was nothing in the whole system, as it struck his first imperfect apprehension and gradually unfolded itself to his riper discernment, which he would have changed at any moment, if the wish had been

equivalent to the deed. If he had made Methodism for himself, he felt that he could not have made it so much to his own satisfaction as he found it. Hence, when he came to the Methodist itinerant ministry, it was like coming home; and he experienced, at once, the rest and the freedom which qualified him for the highest and happiest exertion of his splendid powers.

Itinerancy has an ancient and Scriptural origin. Perhaps Samuel was the first or among the first religious itinerants. He went, from year to year, in circuit to Bethel, and Gilgal, and Mispeh, and back to Ramah, where was his house, and regularly at each place taught the people—offered sacrifices—and administered the law so that he was, in fact, a circuit preacher and circuit judge. The prophets were accustomed to go from place to place teaching the people—and the Divine Master himself was an itinerant, "going about, doing good," in Judea, Samaria and Galilee. The twelve were sent, and commanded, first "to go to the lost sheep of the House of Israel," and then "into all the world," and subsequently the reader learns of Paul and Barnabas, of Luke and Silas, of Matthew and Thaddeus and others, all itinerating—going to and fro—preaching the gospel, and returning again, revisiting the places where, and the people to whom they had preached. So Mr. Wesley did not invent or project a system—but adopted that which the teachings of the New Testament and the practice of the apostles

furnished to his hand—and only a partial examination will be sufficient to show that an itinerant ministry is Scriptural—is expedient—and has proven itself to be wonderously successful.

Chapter Eighth.

CIRCUIT LIFE.

THE first regular circuit preaching done in Missouri by any of the Methodist preachers was done in the latter part of the year 1806 and in 1807, by a young man named Travis—John Travis—who was admitted on trial in the traveling connection at a conference held at Ebenezer Meeting House, in Greene county, Tennessee, commencing September 15th, 1806, and at the close of the Conference Session was announced for Missouri Circuit—Western Conference—Cumberland District, Rev. William, afterward Bishop McKendree, Presiding Elder. The Cumberland District, as it then was, included all of Middle and Western Tennessee, all of Southern Kentucky, a part of Indiana, all of Illinois, and all the settled portions of Missouri and Arkansas. Travis reached the field of his future operations as soon as practicable, labored as opportunity and ability allowed, and reported to the next Annual Conference two circuits with a membership of one hundred white and six colored persons. From the time he com-

menced this work to the present hour Methodism with its circuit preachers and circuit preaching, and with all other of its characteristics has been more or less prominent among all the other denominations and ecclesiastical operations in the State. Year after year its ministers were regularly appointed; year after year they toiled with varied success, and year after year as the population increased, the work enlarged, until October, 1841, thirty-five years after Travis had entered the State, when there were in the Missouri Conference, 77 traveling preachers, 4 superannuated and 177 local preachers with 14,801 white, 1,399 colored, and 411 Indian members. The Missouri Conference at that time included the State of Missouri and also some missionary stations among the Indians west of the State.

In the year last named (1841) at a conference held in Palmyra, commencing October the 6th, Enoch M. Marvin, with fourteen others, was "admitted on trial in traveling connection." Of these fourteen others—J. H. Headlee, Wm. M. Rush, Richard Holt and Joseph Dines still live, the first and second active in the itinerant work; the third and fourth in the local ranks. The name of John Read, one of the fifteen, disappears from the minutes at the end of the first year. Ludwig S. Jacoby, another of the number, had a brilliant and successful career. He was one of the first, if not the very first, native born German that became a Methodist preacher in this country. A man of learning, of decided ability,

deep and fervent piety, he labored successfully—though against no little opposition—among his countrymen in Missouri, subsequently returned to Germany where, with others, he laid deep and wide the foundations of Methodism on which an annual conference has been erected, and after a number of years he came back to Missouri and continued his work until his death, which occurred in the city of St. Louis only a few years ago.

David W. Pollock was another of the same class of whom honorable mention should be made. Few men have labored in Missouri who in the same length of time gained the respect or won the confidence and affections of the people more than did he. From his admission to the traveling connection in 1841 to the conference held in October, 1849, his labors were in Missouri, and largely in the city of St. Louis. Few men of his age excelled him in pulpit efforts or in pastoral fidelity and efficiency. In the latter year (1849) he was appointed missionary to California, as one of the first three missionaries sent by the M. E. Church, South, to that field. There he labored until his health failed, and at the session of the St. Louis Conference for 1852 he was transferred to the Alabama Conference, where, after having been stationed in Tuscaloosa and also serving for a short time as agent for the Bible Society, he died in peace. His brethren of the Alabama Conference said of him: "He was a remarkably sweet-spirited man and a very eloquent preacher."

At the session of the Missouri Conference, commencing September 27th, 1843, thirteen of the class of fifteen admitted on trial two years before, were received into full connection—John Read's name having disappeared as noted, and B. F. Love was continued on trial. At the end of the fourth year John Glanville was reported as superannuated, and Joseph Dines as located. The next year Manoah Richardson was reported as superannuated, and thus one by one they passed from the itinerant work until Marvin, Rush and Headlee alone were left of the class of fifteen.

John A. Tutt, a member of the class, continued to labor in Missouri until 1849, when he died in peace. The Conference said of him: "He was a man of fine mind; a respectable scholar; a good preacher, and one of great purity of purpose."

Much might be written in regard to others of the class did such come within the design of the present work. They were men good and true and fulfilled their mission, and the larger portion have gone to their reward.

It may be proper in this connection to sketch in a general way the manner of life upon which these men entered at the time of their admission on trial in the annual conference—the circuit life they led.

Of course, the distinguishing feature of the itinerancy *par eminence* is, its circuit system. This is its germinal point, out of which all the rest has grown. Those who understand and love the Metho-

dist economy, wisely appreciate and cherish this as the strong arm of its service, and most vital of all the conditions of its permanent success. If we are not mistaken there is a growing tendency, in the later adherents of Methodism, to underrate and depreciate the circuit work. It is seen in the fact that, among preachers and people, the passage from the circuit to the station is getting to be thought a step in advance—a promotion. The effect of this opinion, if it shall come finally to reach, and prevail in the minds of those who direct the work, will be disastrous to the system and presage its speedy downfall. It will be analogous, in its effects, to the impression, in an army of invasion, that all the posts of honor lie in the rear.

Now, in every sense and for every reason, such an opinion is contrary to the fact. The true sphere of the Methodist preacher is the circuit; among the highest, most honorable and responsible offices in the Methodist Church, is the charge of circuit work. The conditions of this work, if they could be fully and fairly set forth, without any suppression or exaggeration, would read like a romance, and would attract and thrill every heart and command the homage of the most exalted intelligence. To be in charge of such a work is like standing where worlds are made and aiding in the splendid process; it is looking upon, handling and molding the very sources of itinerant life. The factors of Methodism's grandest uses pass through the hands of the humble

circuit-rider, and not unfrequently catch their first inspiration from his thought and receive their final impress from his temper. It is his business to discover them in germ; develop them in capacity, and kindle in their souls those fires of devotion which are destined to warm and illumine the world.

Let us see if, with the pencil of naked fact, and without a tinge of imaginative or fanciful coloring, we can sketch a picture of this life which shall appeal with the power of simple truth to all who have ever known it, and at the same time attract the sympathetic regards of the untraveled many who, lingering in the homes of ancestral religion, have never looked upon the wonders of the new world of Methodism.

Our young itinerant, then, without learning or experience, but called of God and obedient to the call, is ready to go forth to his work. He has received information of his acceptance by the conference and assignment to a particular field of labor for the current ecclesiastical year, and has made his preparations accordingly. He has gotten his horse, saddle, bridle, saddlebags, overcoat or blanket, umbrella, hymn-book, Discipline and Bible. Every one of these items is worthy of particular mention, because it cost him care and pains. As for the horse, he did *not* see where it was to come from. He had neither the animal, nor the money or credit to purchase it. But one morning he found it, with all its necessary furniture, at his father's door; and surely

he was right in thinking that the Lord sent it, though he knew that it came by the hands of a good old man of the neighborhood. With this encouragement the remainder of his scanty outfit is soon in readiness, and with a final pressure of his father's hand, a tenderer good-bye to his weeping mother, and a last look on the little world of home, he mounts his horse and sets out to find his circuit. He has more than a hundred miles to travel, has but the vaguest conception of the route, and must obtain particular directions as he can upon the way. He expects, with diligence and without serious error to reach, on the evening of the third day, the house of a brother who has been particularly named and described to him as one able and willing to furnish him with all needed information concerning his work. For intervening necessities, he must depend upon chance hospitality. As he rides along through the crisp October air, what a strange medley is his mind! He asks himself whither he is going, and for what purpose. Can it be that he is actually a Methodist traveling preacher, on his way to his work? Then he reviews, in memory, his conversion, consecration and call to the ministry. Are these genuine? and will they not fail him under the burden of trials and responsibilities which he is going to encounter? For a moment, he is full of trepidness and doubt; but he lifts his eyes and heart to Heaven for Divine guidance and authentication of his mission, and the instant testimony of the Spirit so fills his heart with celestial peace, that it runs over

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at his his eyes in grateful and happy tears. Then he breaks into song—

"Jesus, I my cross have taken,
All to leave and follow thee:
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.

Perish, every fond ambition—
All I've sought, or hoped, or known;
Yet, how rich is my condition!
God and heaven are still my own."

and, moved by the swelling emotions of his heart, his voice, low and trembling at first, gathers power and volume, till the woods around him ring with the melody of his battle-hymn. Now, indeed, he is all courage and will, on fire for endeavor and eager for the coming struggle. And so, with alternate prayer and hymns, he beguiles the unweary way.

Anon, his mood changes. What is it, distinctly, that he has to say to these people when he shall come to them?—what message from God has he to give them? Then he reviews his small sermonic treasures, and wonders which of the two or three texts from which he has already spoken will be the most appropriate for the inauguration of his great enterprise. In his uncertainty he runs them successively through his mind, reciting aloud, in the security of his solitary way, what he fancies are their happiest passages. Unable to decide, he refers the question, at last, to the inspiration of the hour and the guidance of the Spirit.

Then he wonders how the people will receive him.

Will they be glad or sorry that he is come? May they not have been looking for an older and more experienced preacher, or expecting some particular favorite, and so be disappointed, and manifest their displeasure in coldness to him? If this should be the case, he does not exactly see how he is going to stand it. It will be a hard struggle at the best and, if they should prove unwilling to hear him—to have him for their pastor—he greatly fears that he can find nothing to say or do for them; though he longs to labor for their welfare, and feels his heart quite deeply interested in their happiness. For are they not his people? Has not the Church given them to his spiritual care and oversight? Already, he yearns for them in prayer. And they! do they think of him as he thinks of them? Are they looking and longing for his coming, and trying to fancy what manner of man he will be? As this thought passes through his mind he tries to look at himself in the glass of memory, in order to form some estimate of the impression which his first appearance will produce; but in this he can no more succeed than can we who are older and have tried it oftener than he.

As he draws near the end of his journey, to which his frequent inquiries of passing wayfarers, and the minute directions thus elicited, have kept him in the right path, his interest and anxiety are redoubled. It is the last day, and the day declines to evening; for the sun is out of sight in the West, and the shadows are deepening around him. It seems to him

hours since they told him, in answer to his latest question, that the house of Brother A. was but four miles distant, and was the first which he would find lying immediately upon the road. His tired horse, seeming to sympathize with the impatience of his rider, pricks up his ears and quickens his pace. Is that a light flashing for a moment through the gathering gloom? Yes, he sees it again, steadier, though fitful—it is the gleam of a hearth-fire shining through the open door of a rude log-cabin. At last he has reached the home of Brother A. A rough-looking man, chopping fire-wood before the door, suspends his labor as he rides up and waits apparently to be addressed. Yes, he is Brother A.; and is this the new preacher whom they have been expecting for several days? He is glad to see him—bids him "'Light, and come in;" an invitation with which he willingly complies. The wife and mother gives him a second welcome, frank and cordial, though brief, and the eager children press around him to make his acquaintance and obtain his notice. It is plain they are accustomed to the sight of preachers, in that house; for everything goes on as if he were there for the fiftieth time, instead of the first. Indeed, before bedtime, he has learned so much about his work from Brother A., who turns out to be a steward and class-leader, that he seems to himself to be an old preacher instead of a new one, and to be quite at home and in his place. At last a Bible is brought out and placed, with a candle new-

ly-lighted—for they have sat and talked by the firelight hitherto—at his side, and he is asked to "have prayers." A lesson is read, they all unite in singing a familiar hymn, and then he remembers, all at once, that he is kneeling for the first time at God's altar, with a family of His people. The thought touches him and finds expression in the trembling fervor of his utterance, and its effect is seen in the shining faces of his hosts as they bid him good-night, not precisely at the door of his chamber, for they can not accompany him so far, for to this he must ascend by a ladder, and enter through a square hole in the ceiling. There, in one of the two rooms which the cabin contains, he finds a chair and comfortable bed, from which he can look out, through chinks in the broken roof, upon the blue sky and starry heavens. He finds himself wondering dreamily what the guests do when it rains, but before he can answer the question to himself, he is asleep.

The next day, as he finds, there is an appointment for him to preach at the neighboring church; for the circuit is large and the numerous appointments can not all be filled on the Lord's Day. To this place he is conducted by his hosts, and there he finds the first stated assembly of his people. It is unusually large, he is assured, on account of the eagerness of the people to see and hear the new preacher. This information prompts him to number them, and he finds, upon sober count, including himself and the children, just twenty-three souls upon the ground.

To these he discourses, with all the zeal and ability of which he is capable, from his favorite text, and, at the close of this service, holds a class-meeting. This last, he discovers, is expected of him as often as he preaches—it is the old Methodist fashion, the fashion of the first preachers. He finds, on trial, that it more than compensates him for the additional labor ; that it refreshes him, and even exalts him ; and above all, that it gives him a spiritual acquaintance with these members of his flock to which he could not have attained by months of ordinary intercourse ; as if the hearts of preacher and people, having been first heated by the sermon, were afterwards welded together by the interchange of Christian experience. To conclude all, he is transferred to the care and commended to the hospitality of a second brother, and so passed from hand to hand—all cordial and kind—till he has completed the tour of his four-weeks' circuit, and filled the whole round of its twenty-four or twenty-five appointments.

He has found it no easy task. His path has been obstructed, in more than one instance, by physical obstacles of no light difficulty and peril. He has had to ford bridgeless streams, and to swim where no ford was, rather than miss an appointment. He has been wet and cold and dreary. He has spent uncomfortable nights following laborious days, and arisen on the morrow to new toils and hardships. From these scenes he has passed to the abodes of culture, refinement, and even luxury ; for a large circuit includes

all ranks; and his welcome here, if more polished, has been as cordial as that which he found in the cabins of the poor. Everywhere they have greeted him as the Sent of God. At his Sunday appointments, the neighborhoods have turned out for miles around and given him audiences that have first frightened but afterward inspired him. He has spoken with strange and thrilling unction, and strong men have wept and trembled under his words. He has found the seat of his power; and now he feels the ground under him as firmly as he clasps the Hand above him. His confidence has grown already to habitual self-poise and ease. He is no longer the shy, awkward boy, but the self-possessed and ready man. To his own consciousness he has learned, thought, and felt more, in the last four weeks, than in all his previous life.

Thus he comes once more, at the close of his first round, to the cabin of Brother and Sister A. They are expecting him and are hungering and thirsting for his coming. They have neither forgotten nor neglected him. He has seen their faces in several of his Sunday congregations, and pressed their hands in more than one class-meeting; and already they have learned to love him with a strange fervor of tenderness and admiration. They are at the door, with eager faces, looking the way that he should come. Even the children, hearing father and mother talk so much of the coming of the preacher, have caught the expectant fever, and are perched on con-

venient elevations or hurrying down the road to meet him; for there indeed he comes at last, and is received with such looks and hand-clasps of loving welcome as startle him to tears; for scarcely could a holy angel be more honored or revered. And who can paint the rapture of their sweet communion, or the melting fervor of their united devotions? Thus, throughout his second round, he finds that the harvest is already come, and that he is reaping in joy the tender regards which he sowed in tears.

And now there comes a salutary break in the monotony of joyous labor. The Quarterly Meeting is at hand, and the Presiding Elder is here to hold it. Grave, stern, watchful, his scrutinizing look puts our hero not a little in awe. Then the assemblage is impressive. It is Saturday morning, and from every direction come class-leaders, stewards, exhorters, local preachers—all the official forces of the circuit—to pass in review under the eye of the experienced leader who is there to inspect them and their work. The morning discourse follows—strong, impressive, odorous with doctrine and stern with discipline: our youthful preacher trembles where he sits, under the utterances of this Man of God. The Quarterly Conference is assembled, with the stern monitor of Methodism, just risen from his knees, in the chair. That Chair—what a source of fulminating lightning, thunder, and rain it seems to him: The reports are up; characters and actions are under review; and criticism, warning, censure, commendation, appeal, stir the Conference to its depths.

This ordeal past, a worse is at hand. He must preach to the assembled official representatives of all his congregations, and in the presence and hearing of the Presiding Elder. His voice trembles, his limbs totter, his vision reels. He is thinking more of the stern censor behind him than of his message and all his other auditors. Stumbling and stammering he goes on, till some look or tone of sympathy in part arrests his embarrassment and impresses his heart with the true significance and responsibility of his position. Then, indeed, he forgets the Presiding Elder and thinks only of lost sinners and an all-powerful Saviour; and his brain, working all the freer and more vigorously for its recent baptism of confusing blood, he preaches as he never preached before. A hundred vocal responses answer to his thoughts and confirm his appeals, and among all these the loudest and the most fervent come from the man behind him. As at last, exhausted and overcome he sits down, it is in the midst of a rain of tears and a tempest of bursting sobs and echoing shouts. The Presiding Elder knows what to do. Seats are promptly prepared and soon crowded with weeping penitents. Of these several are converted and, springing up in ecstasy, are received in the arms of weeping and rejoicing friends. Cries of joy and grief, voices of sympathy and exhortation, hymns of praise and triumph mingle in one mass of bewildering sound; but there is no real confusion; it is merely the din of the first grand battle; for the revival has begun, and these are its earliest fruits.

The Sabbath morning breaks clear and bright. At nine o'clock, the Love-Feast. Our hero never witnessed such a scene before. The crowded room: the tender, expectant faces; the touching devotional solemnity; the simple ceremonial of the handed bread and water; the narratives of individual experience, so different and yet so like, and seemingly strung upon the sacred melodies floating through the air like pearls upon a silver thread; all is strange, beautiful, and new. The things which most impress him are, the fervent sincerity of the narratives and the variety and felicity of the illustrations. One grey-haired man begins his address with, "Twenty years ago I struck the Rock!" Another, a colored woman and a servant, says, "When I sweep the house, and the door is open, and the sun is shining in, I see the air filled with dust; but when I close the door, though there may be a great deal more dust in the air, I can not see it. Just so it is with my poor heart: When the door is open, and the Sun of Righteousness is shining in, I can see it full of sin; but when the door is shut, though there may be a great deal more sin there, I can not see it." Such testimonies as these, with the trembling utterances of the young converts—their incoherent words and transparent meaning—interpreted by a common experience, record themselves indelibly upon our hero's mind and insure his cordial and permanent appreciation of the Love-Feast.

The remaining services of the day and night

deepen and confirm the revival, and the departing brethren bear its tidings and spirit to all the other congregations of his charge. From point to point of his work, the fire spreads and burns till the whole circuit is in a flame; and he, flying from neighborhood to neighborhood, feels that it would be glorious to die in such a battle of the Lord. The result is, such a harvest of souls as long enriches the Church, and such a knitting of him to the hearts of his people that time can not sunder the tie; and many of them remember him with gratitude and speak of him with tenderness to the latest hour of their lives. The remainder of the Conference year is devoted to securing the fruits of this splendid victory and holding fast the ground thus hardly won.

Such, in brief, with a thousand circumstantial variations which we can not stop to notice, is the life of the Methodist circuit-rider. We have dealt with but its earliest and feeblest phase, as exemplified in the career of a youthful itinerant on his first circuit; and yet, even thus imperfectly set forth, its dignity and importance will be recognized by all who have eyes to see.

This is one side of the picture. There is another—a darker and gloomier side, whereon is mapped out numberless cold receptions—chilling looks—freezing manners—which depress, discourage, dishearten and almost crush the young preacher. On this other side is also mapped unnumbered trials, difficulties, privations, afflictions of body and mind—perils in the

forest—perils by flood—perils by exposure—perils by open enemies—perils by false friends—all going to make up a picture of real life that no tongue can tell, no pen describe. A stranger among strange people, many of whom regard him with suspicion and still more look on him with cold indifference and pass him with marked neglect—and still others openly and coarsely abuse and deride him—the homeless and almost or quite penniless young preacher soon finds there are shades as well as lights in the itinerant life—finds it far from being all sunshine—and is often left in doubt whether he is not compelled to look on and contemplate the dark side of the picture much oftener and much longer than on the brighter and better side; so that although he is the bearer of "precious seed" he does literally "go forth weeping."

But on this side the picture there is no need to dwell.

And such a youthful itinerant was Marvin when, in the Fall of 1841, he was received on trial in the Missouri Conference and assigned to the Grundy Mission, in the Richmond District, without a colleague and with Wm. W. Redman as his presiding elder. This mission, as appears from the Minutes of the Conference, was in an untried field; and the temper and endurance of the young man were thus put, in the outset of his career, to a test of uncommon severity—he was to try his hand on the extreme front of the Methodist line, and see how much ter-

ritory he could conquer from the enemy. The result vindicated the wisdom of his appointment, and he reported, at the close of his first conference year, an actual membership of one hundred and thirty-one. How much of the boy's life-blood went into this fine harvest it is impossible to say, but certainly he did not spare himself.

Such were the warmth and enthusiasm which characterized his presiding elder's report, at the Conference of 1842, of the cheerfulness and efficiency of his first year's work, and so few were the men to whom that kind of work could safely be entrusted, that it was thought best to employ him at least one more year in the labor of a pioneer; and he was accordingly sent to another virgin field in the same District, distinguished as the Oregon Mission. With equal zeal and fidelity, and with increased experience, he spent another year of hardship and privation in this most delicate and difficult work, and at its close reported to the Conference one hundred and fifty-seven members.

At the Conference of 1843 he was elected and ordained deacon and placed in charge of Liberty Circuit, still in the same District and under the same presiding elder. From this work he reports a very large addition to the membership of the Church; though, from the circumstance that the members are joined with those from Weston in the minutes, it is impossible to give the exact number due to Liberty.

From the Conference of 1845, where he was elected

and ordained elder, he was sent, after a year of station life, to the Weston Circuit, with George D. Tolls as junior preacher and Wm. Ketron as presiding elder. From this work, notwithstanding the losses through disaffection growing out of the recent separation of the Churches North and South, he still reports a net gain of fifty-eight to the membership of the Church in his charge.

Again, after two years of station life, during the Conference years of 1848 and 1849, he was in charge of Monticello Circuit, in Hannibal District, and with Jacob Lannius as his presiding elder. The first of these years he was alone in this work, but during the second he had Wm. M. Wood for his junior. Here again he overcomes the depletion which is going on in consequence of the separation, and reports a net gain of one hundred and one for the two years of his administration.

His last circuit, to which he was sent from the Conference of 1851 after another year of station life, was St. Charles, in the district of the same name, with S. W. Cope as his junior and Wm. Patton as his presiding elder. Here he still shows a net increase of seven in the white membership, but loses one hundred and eight of the colored. The colored people were resolutely going to those whom they esteemed better friends. Not a few of our white members went in the same direction during all these years, and it is not a little to Marvin's credit that he was able to preserve and even increase our strength

in every circuit field committed to his charge throughout this trying time.

Whoever glances with an intelligent and thoughtful eye, over the statistical reports of our own or any other church, can not fail to observe such an apparent general regularity in the ebb and flow of the members, registering alternate gains and losses, as to lead to the impression that they are under the restraint of some mysterious law which forbids their constant tendency in a single direction. This seeming mystery, however, vanishes the moment we enter patiently upon the track of any individual factor in the general product. Then, indeed, we find that this man is almost uniformly successful or unsuccessful; that the number committed to his charge is regularly increased or diminished; and hence that, in proportion as the class which he represents preponderates in the body to which he belongs, will the general result be plus or minus.

It will thus be seen that Marvin spent seven years of his ministerial life in charge of circuit work, and that he was uniformly successful in that work. It is in order that the Church may derive from it those lessons of practical wisdom which it is calculated to impart, that we have preferred to place in a single group these years of his circuit life, rather than follow the chronological order of his successive appointments; and it is thus, we may say here once for all, that we propose to deal with the other materials of his history. It is, in our opinion, by these sepa-

rate and distinct views of the man, from each point of his relation to the Church and the times, that we can obtain the best and most faithful understanding of his character and life.

Chapter Ninth.

STATION LIFE.

A METHODIST station is simply one of the regular appointments of a circuit, which has grown strong enough in numbers, wealth and liberality to support its own pastors without the aid of the others, and which has therefore assigned to it the exclusive services of a member of the Conference, who is thence styled the station preacher, in order to distinguish him from those other members of the Conference who are employed in circuit work. It follows, hence, that the circuits are the rule of Methodist organization, and stations its occasional exceptions. Not unfrequently it happens, that the erection of a circuit-appointment into a station is premature, and unfortunate for both itself and the constituent body of which it was a member. Of course it is the strongest appointment on a circuit which aspires to be, and does actually become, a station. This transition, when it is the result of normal and healthy growth, is easy and natural: the chief appointment is merely left off the plan of the

circuit, which goes on quite as well, and often, indeed, better, without it. The infant station is stimulated by new responsibilities to larger labors, and the whole Church is thus benefited by the change.

But sometimes the impulse to station life grows out of something like morbid selfishness on the part of the strong appointment, which, in point of fact, is not nearly so strong as it fancies itself. It has grown tired of bearing the burden of its weaker sisters on the circuit, and aspires to keep house on its own separate account. Besides, it wants Sunday-preaching, and preaching every Sunday, and prayer and class-meetings through the week. Over and above all, it wants a preacher of its very own, for whose services and attentions there shall be no legitimate competition in other quarters, and sometimes (for Methodist life has its leap-years) it has gone so far as to fix its heart on the man of its choice, and even propose to him, in advance of the parental sanction of Conference and the presiding elder. Then, when the hasty experiment is tried, its burden is found too heavy to be borne. It is not nearly so pleasant in experience as in anticipation. The charm of novelty is gone from the preacher, and he lacks, perhaps, that maturity of mental resource which would qualify him to bear the drain of constant ministrations to the same people, without becoming trite and commonplace. Besides, he may have faults, which were not apparent till brought out by this nearer view, and it may be that chief among

these, and that which aggravates if it does not create most of the others, is the amount of money which it requires to support him. Thus, taken altogether, the people of the new station are not happy in the possession of their will. And their discontent is felt and shared by the preacher—felt as a wound and shared as a resentment. He is, indeed, cruelly disappointed in the results of this experiment. He thought that he was making a step forward, and, behold, he has slipped many steps backward! He had supposed himself advancing from labor to comparative repose, and from obscurity to renown; but he finds this dream of his imagination justly interpreted by its contraries: the circuit labor was light, compared with the exhausting toil of the station; and he has lost repute as a preacher, for the reason —which he understands better than anybody else— that he has lost power in preaching. The secret of his old, moving magnetism of utterance seems to have vanished mysteriously from his grasp. He feels like Sampson, shorn of his strength while sleeping, and waking to struggle vainly with the cords which formerly could not for one moment have bound him.

And his peace has gone with his strength. Nobody seems especially to love or care for him as formerly. The sisters, it is true, receive him politely when he goes on his pastoral rounds; but he can not help seeing that his visit interrupts their domestic industries, and that in heart they wish him away.

The brethren give him a hasty nod when he calls at their places of business, and with a "Pray excuse me, I am engaged," turn to their work and leave him with a realizing sense that he is not particularly wanted just then and there. He has been used to the warmth of the circuit greeting, and this chills him. He remembers, but a little while ago (he was on the circuit then), when the people, who now scarcely stop to greet him in passing, and who shun his ministry, or make it the occasion of their most refreshing slumbers, came out "with nods and becks, and wreathed smiles" to honor his approach, when friendly lights shone in their eyes, and their warm hands leaped to meet the pressure of his own; and when they hung upon his words as if they had been oracles. He does not realize that this shock to his feelings is nothing but the effect of passing from the warm bath of the circuit to the cold douche of the station. He is sick, forlorn, discouraged, miserable, and, when Conference comes, joins very heartily with the people of his station in the request that they may both be sent back to the circuit where they belong.

But the ill-effects of this rash experiment do not end here. Indeed, they are permanently unfortunate, both for the work and the men. It turns out that the forsaken appointments have proved too weak to sustain their former burden, and have broken down in an effort disproportioned to their strength, and which should never have been required of them.

The result is, suffering on both sides, aggravated by discontent and heart-burning. The preachers are dissatisfied because they are not paid, and in their hearts they blame alike the circuit which has not paid them, and the Conference which sent them where they could not be paid. The people, on their side, feel that they, too, have been wronged. They are angry with those who abandoned them in order to aspire to the dignity of a station—with the Conference which has burdened them as heavily, thus broken and crippled, as in the time of their full strength, and with their own pastors, for the double reason that they are at once the representatives of the Conference and the weights by which the circuit has been oppressed. All this does not augur favorably for the future of that charge.

Nor can the matter be set quite right by the restoration of the *statu quo* through the action of the administrative powers. It is not with altogether a good grace that the dismantled station returns to its place in the circuit. This is a forced eating of humble-pie which is by no means relished. There is much grimness in the humor with which Bro. B., the Nestor of the circuit, greets their representatives in the first quarterly Conference: "Oh, yes; wanted to be a station, did you, and couldn't keep it up? Welcome *home*, Brethren." So there are soreness, unkind feeling and long-enduring friction in the once superbly prosperous and firmly united charge; as every society on the circuit is ready, on occasion, to

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fling in the face of the fallen station some cutting allusion to its escapade. In some sad instance, this feeling has been known to proceed to such a length as to drive the unfortunate appointment to other futile attempts at independent life, which have resulted in its degradation from the first rank on the circuit to a permanently inferior place.

The preacher, too, when he has finished, with a sense of inexpressible relief, his unhappy year of station life, has by no means heard or felt the last of his transient dignity. The other preachers in the district know all about the result long before the year is ended, and are ready at Conference with their "quips and quirks," their ironical compliments and sly inuendoes, to turn this great annual feast of a Methodist preacher's life into a season of painful mortification to him. He finds, too, when the appointments are read, that it is by no means all a joke, that he has lost character and standing with the appointing powers, and that it will probably be long before he can recover all that he has thrown away in his childish essay. Nor is this unjust. He is esteemed according to his work; and having failed and wrought harm, rather than good, in a position of his own choosing, he cannot complain if his brethren deem him comparatively unfitted for places of exalted trust and grave responsibility. The real wrong lies in the indulgence or indifference of those appointing powers which furnished him, and the other parties concerned in the folly, with

the opportunity of inflicting upon themselves a lasting injury.

As has been said, station life under the best and most favorable circumstances—under the only circumstances indeed in which it should exist in our economy—is the result of natural and healthful growth. The change is then permanent, and the station is a station always. But even at the best it is a strain, violent and lasting, upon our economy, and the occasion of much friction in the working of the administrative powers of our conferences and their cabinets. It is even questioned, by many wise and thoughtful lovers of Methodism, if the Church have not made a mistake in establishing them under any circumstances, if she would not do better, even now, to turn all the stations into circuits according to the British-Wesleyan method, furnishing each with a numerical pastoral strength proportioned to its ability.

Upon this affirmative much might be well and fairly urged. The stations must possess, in process of time, a numerous and wealthy membership; and if to this rule there be occasional exceptions, these exceptions constitute in themselves the strongest possible impeachment of the wisdom which institutes and encourages what is thus liable to become a dead factor in our economy. Methodism should have no such barren fig-trees to provoke the Master's curse. But if they do become wealthy, refined and polished, they are in just this proportion

isolated from the circuit work and liable to be estranged from its sympathy. They come to require a different, and what they regard as a higher, order of pulpit and pastoral service. They are not always willing to take such as the Conference may send them. They wish to know their men, and to approve and select them beforehand. It sometimes occurs, that a whole Conference even cannot supply their single demand, and they must import from abroad some preacher whose shining reputation has dazzled their eyes in the distance. And all this, though it bears hardly on the very life of the itinerancy, the appointing power feels itself obliged to sanction.

As a consequence, the preacher thus imported is sometimes a man apart and not in full sympathy or fellowship with the Conference of which he is a nominal member. The other members of the Conference into which the stranger has come, in obedience to the call of a single church, too often regard it as a slight on them, and feelings not the most pleasant nor of the most christian-like character are indulged. That this ought not to be so, is admitted, but that it is often the case cannot be denied. Who has not witnessed it, while many a "transfer" has been made to feel it, no matter how pure or how honorable his motives and purposes may have been?

Many such an one has been made to feel that he was a foreigner and an alien, and the interest he

might otherwise have felt in the general work of the Conference, is lacking. He has been made to feel that he was not at home—that he had come for a special service, and when that was accomplished he must depart for some other field, where a similar service might be required. Thus there is a tendency to grow up in our economy a class of men different from the great body of the preachers, who are not identified with them in a common work, who are not in strongest sympathy. The tendency is to cherish a class, known and distinguished as the "station-preachers," permanently attached to no Conference, but flitting hither and thither, already becoming numerous, and likely to become more so as long as the popular stations are multiplied. It cannot be that, in such a matter, the supply should ever prove unequal to the demand.

But the effect of the station institute is likely to affect the individual churches not less than it affects the preachers. The rich and successful station feels itself exalted above the poor and struggling circuit. And what could be more natural than this feeling? Is it not the admired and flattered of all? Are not its superb appointments and gorgeous apparel the wonder and the envy of the other churches? Are not its homes of elegance and luxury ranked among the almost fabulous marvels of the country fireside? Is it not the object of clerical rivalries and the desire of every preacher's heart? Are not bishops and councils its servants, and may they not be trusted to

do its bidding at any cost of inconvenience to themselves or the common work? Then, being so wealthy and important, it may safely compete with other town and city churches in the race of fashion. Its sons and daughters must be polished by the dance and refined by the stage; and its congregations, where erst might be seen the plain old Methodist bonnet, must become halls for the competitive display of gorgeous toilets. Little fear of discipline in the case. Their pastor knows too well how far he can count upon the endorsement of his official Board to venture upon experiments of this kind. Is it surprising that, under these influences, the station should become arrogant and haughty, and look down with pity or contempt upon her plain and homely sisters, the country circuits?

But, if Methodism should so grow and prosper in a given community that two or more stations are established there, it might reasonably be expected that at least these churches, sustaining to each other the relation of mother and daughter, or sisters to each other and daughters to a common mother, would be mutually attached by the closest and tenderest ties, and would all strive diligently for the welfare of each and for the common good, so as to counteract, to some extent, the injurious effect of their comparative isolation from the Church at large? Now, is this really and truly the case in those towns and cities of our work where stations are in the plural number? Is it not rather true, that even here fashion affects

the temper of churches just as it spoils the natural affections of families; that these nearly related churches do not love each other as they should, that there springs up, very early in the history of their common life, a feeling of jealous estrangement in the heart of each, which mars or renders almost impracticable any enterprise for a common welfare that depends upon their mutual and cordial co-operation? This may be a sad truth, but those who best know our city work and have been most heavily burdened by its responsibilities can tell how sadly true it often is; and in the meantime all may infer, from this and other quite apparent truths, the character and tendency of the station institute as it relates to our common prosperity. It would not be difficult to show, by facts and figures, if such application were not too pointed for a work like this, instances where Methodism has either stood still or declined in strength during a period in which, by the employment of the ordinary energies of circuit life, it is reasonable to believe it might have doubled, trebled or even quadrupled its original force.

From all this it may be seen that the hardest test of a Methodist preacher's character and worth is to be found in station life. Ay, and blessed are those preachers who have never borne its strain or felt its heartache. They have escaped from they know not what perils and disasters, by their fortunate absence from those fields where the strongest and bravest, if he win a victory, must purchase it with some costly drops of his life's best blood.

The man who meets this test and bears it well, is not one of many. If he carry with him to the station and preserve while there—intact, or without serious or fatal deterioration—the simplicity, purity, and fervor of his circuit life; if his warmth be neither frozen nor permanently chilled by the long contact with habitual coldness; if he keep the same rule of Christian sobriety, frequent and earnest prayer, spiritual conversation and all holy living in the station as on the circuit; if he suffer not the revival-fire to be quenched in his bosom by the ceaseless flow of triviality and social indifference; if he suffer not the guiding star of his great purpose to live only for the glory of God in the salvation of men ever to vanish from his sight in the mists of prejudice, passion and folly which are rising all around him; if, despite all the fires of vanity, pride, and ambition through which he must pass, he keep fresh and blooming in his breast the sweet flower of modest humility; if his heart go out as in the fore-time, to all his brethren in the work, and he stand ready to aid them with the glad service of former days when he stood by their side in an equal field; if, unspoiled by flattery and unsoiled by selfishness, he stand ready as before for all the work of a Methodist preacher, neither scheming to secure, nor in heart desiring, better fare or more favor for himself than for his brethren: then must it be frankly and truly said, that this man is of no common mold or feeble might. And that such was the subject of this

sketch, is attested by all who knew him in either circuit or station work.

His station-life began early. He was sent, from the Conference of 1844, being then in the fourth year of his itinerant life and not yet ordained elder, to Fourth street Church, in St. Louis, with Wesley Browning as senior preacher, and W. W. Redman as presiding elder. It is to be observed, in this instance, that the young man follows his presiding elder from the Weston to the St. Louis District; a circumstance which places in a clear and strong light the fact that he was highly appreciated by Redman, who had had him under his own eye for the previous three years. The minutes show a loss of five from the membership of First Church during this year; but this loss is probably not real, owing to the occurrence, about this time, of a large depletion from First Church to a branch organization.

After a year's interval, on the Weston Circuit, we again find him, after the Conference of 1846, at Hannibal Station, where he remains for two years, the then limit of the pastoral term, with Jacob Lannius as his presiding elder. Here he again overcomes the loss occasioned by the separation of the churches, and reports a net gain of two as the numerical result of his term of service.

Again, after two years on the Monticello Circuit, he is sent, from the Conference of 1850, to Palmyra Station, in the Hannibal District, with Horace Brown as his presiding elder. Here he remains but one

year, reporting, however, a net gain of fifty-eight additions to the membership of the Church in this brief term.

Next, after five years interval spent in the varied employments of circuit preacher, college agent, and presiding elder, he is sent, from the Conference of 1856, to Centenary Church, in St. Louis, with R. A. Young as his presiding elder. He remains at Centenary but one year, but retires reporting a net gain of one hundred and six to the membership of the Church.

Thence, from the Conferences of 1857–8 he is sent to First Church, in St. Louis, with Jno. R. Bennett as his presiding elder, and, during the last year, with Wm. F. Compton as his junior. He remains two years in charge of this important work, reporting, at the close of his term of service, a net gain of ninety-eight members, despite the fact that this charge was suffering severe losses occasioned by the workings of the plan of separation.

From the Conferences of 1859 and 1860, he is returned to the Centenary Church, with Jno. R. Bennett as his presiding elder, and with J. Whittaker as a supernumerary preacher during the first year. In the second year, Sixteenth street is joined with Centenary and he is promised a supply, with Jesse H. Cumming as supernumerary and Joseph Boyle as presiding elder. At the close of the first year he reports a net gain of seventeen. Before the expiration of his second year at Centenary, he re-

signs his charge into the hands of his presiding elder, for a reason which will hereafter be mentioned, and thus finally closes his career as a stationed preacher, after nine years of service in the most important and responsible fields of that work. It is enough to say in his praise—and it is saying a great deal—that he was uniformly and solidly successful in that work.

Chapter Tenth.

COLLEGE AGENCY.

SOME of the hardest and most faithful, the most perplexing and the least appreciated work ever done by Methodist preachers in Missouri has been done in efforts to advance the educational interests of the people, to found and sustain schools and train the public mind so as to promote, and so far as possible, secure all the interests of our common humanity. It has always been a maxim with the denomination that the moral man needed culture full as much as did the merely intellectual man; that true education equally develops the physical, intellectual and moral natures; and that all educational systems which ignored this were defective in exact proportion to the neglect. Among the early works of the distinguished founder and leader of that form or embodiment of Christianity called Methodism, was to found schools and make diligent and strenuous efforts to sustain them to the extent demanded by the wants of the people.

Very soon after the organization of the Methodist Episcopal Church in America, provisions were made for the literary culture of the people. Twice were college buildings erected in the days of Coke and Asbury and each time were they the victims of devouring flames. After that there was an effort to establish schools, and soon they had one in Georgia, another in Kentucky, and still others in other parts. Besides these and a general co-operation in the educational interests of the country, the Methodists did little until in the early part of the present century.

In the work of Sunday Schools, however, they were quite active, first among the colored people in the South then among the white children as the way was opened and opportunity offered. This work they began as early as 1783, and in a few years afterwards there were quite a number of such schools for young people of both colors. One of these schools—that which was in the house of Thomas Crenshaw, in Hanover county, Virginia,—was quite noted for its results. Precisely when it was organized the present writer never ascertained, but this much he did learn: Rev. John Charleston, a local preacher in the M. E. Church in or about the year 1835, testified that he, Charleston, was a member of that school in 1786, and was there converted during that year. How long the school had been in operation before can not now, perhaps, be determined, but this was five years in advance of the time claimed by any other party as the origin of Sunday-schools in this country.

While the Methodist Churches have never opposed the efforts of the States or of other denominations of Christian people in the work of general education, they have sought to bear their part and perform their full share. With every other denomination in the land, they have recognized it as their duty and claimed it as their privilege to do what they could for the intellectual as well as the spiritual interests of their children. Hence they have not only held the doctrine and pursued the practice of dedicating their children to God in the ordinance of His Church, but also of training them accordingly, and believing that the duty of all this rested primarily on the parents and could never be lawfully transferred, they regarded every teacher of youth as *in loco parentis*, as the agent of the parent, employed to do a parent's work and do it in such a manner as the parent should direct; consequently they always preferred a religious before an irreligious man for a teacher, and other things being at all equal they preferred a religious man or woman whose views and sympathies were in harmony with their own. This was but natural, and what is agreed to by Christian people of any and every denomination.

During the first thirty-four years of the operations of Methodists in this country, or from 1766, when the first society was formed, to the end of that century they could do but very little in the way of founding and sustaining schools. They were few in numbers—they were for the greater part poor—the

war of the Revolution intervened and closed, leaving the whole country in an impoverished and distressed condition. They had lost more than fifty thousand dollars by the burning of their college buildings in Maryland, which was well calculated to dishearten them, and besides so numerous and so pressing were the calls from almost every direction for their ministerial services that their time and energies were fully and constantly employed, and yet they did something, as already noted.

It is not out of place just here to note, that in the beginning of their educational operations Mr. Asbury favored the founding of schools somewhat after the pattern of the celebrated Kingswood school, founded by Mr. Wesley in England, and for that purpose started a subscription for a "Kingswood School in America." The subscription was drawn up by John Dickins. The plan was very generally approved, but before its completion Dr. Coke interfered, and through his influence it was changed and an expensive college was agreed upon. This was rather a sore trial to Mr. Asbury. He never really approved, but merely submitted to the change. He thought they were undertaking too much; that the general demand was for elementary rather than for classical education, and what would sustain one college would sustain a dozen or more elementary schools; and further, that it was much easier to continue after beginning in the right way, than it was to begin wrong and change afterwards. But Dr. Coke's "enlarged

views" prevailed, and similar "enlarged views" have, to a large extent, prevailed since, and that, too, to the detriment of the real interests of the Church. By attempting too much, but little has been accomplished, compared with what might have been done on a different plan.

Since soon after the introduction of Methodism into what was afterwards and is now the State of Missouri, Methodist schools have existed, not always by the direction of Church conferences or Church officials, so much as by individual energy and enterprise. In genuine Methodism there is a spirit by which when a man is deeply imbued, he will be prompted to works of beneficence, and among the very first will be that of improving the mental and moral condition of those around him by imparting knowledge of the proper kind. Hence Methodist schools, or schools taught by Methodists for the instruction of the children of Methodist parents, have a history coeval with the existence of the denomination itself. Some, indeed many, of these individual enterprises have a history worthy of record and remembrance. Their influence for good was wide, deep and lasting as mind itself. As an instance the one founded many years ago at Arcadia and so long and so well sustained by its founder. But ever since its organization the Missouri Annual Conference has felt its responsibilities in regard to this matter and been ever ready to adopt and carry out such measures as promised an accomplishment of the desired end.

Many have been the educational enterprises upon which that conference, together with the other conferences, after separation from the parent stock, has engaged, and notwithstanding the many partial or total failures characterizing honest efforts, great and lasting good has been accomplished. A good the extent of which eternity alone can reveal. The decade from 1850 to 1860 was particularly characterized by efforts in this direction. Leading ministers gave more than ordinary attention to the subject and made extraordinary efforts. It may have been that their zeal was somewhat in advance of their discretion, but however that may have been, there is no disputing the fact that very many of the enterprises set on foot during these years did not succeed.

But there are good people among us who think, and do not scruple to say that, in their opinion, raising money for the endowment of schools and colleges is not the proper work of a Methodist preacher. He is called of God, they say, to preach the Gospel and not to beg money; and to set him at this task is, in effect, to divert him from the sacred work to which he has solemnly devoted his life.

While it is obvious to others that these people take quite too narrow a view of the subject, and that laboring for the cause of Christian education may be one of the most effectual methods of preaching the Gospel; still these last are of the opinion that the struggle of the churches to stem the current of secular education is altogether hopeless, and that they

would do well to surrender in advance of that day of inevitable defeat which seems so rapidly approaching. "Our people," they urge, "can not much longer bear the double burden of an onerous taxation to support the free schools and those liberal voluntary contributions which are needed to sustain and advance the literary institutions of the Church. Why not, then, relieve them in time? Already they have grown restive, and display the temper which but too surely indicates a coming revolt. They are gloomy, despondent, reluctant, under our appeals, and daily yielding more decidedly to the self-defensive impulse which is pushing them to the exclusive patronage and hearty approval of the schools of the State. They are pondering with kindly seriousness the popular argument, that literary and scientific education has really nothing to do with religion, and that Christian people can adequately instruct their children in the principles of their chosen creed at home and through the agency of their Sunday-schools and churches. Why wait until we are convicted in their minds of sectarian bigotry or romantic folly, and thus lose all power to influence and guide them? Let then our literary institutions be disbanded and dismantled, and their values and revenues poured into the empty treasury of the Church. Better thus than see them perish slowly of pecuniary inanition, while the whole body is infected by the contagion of their decay. What better remains to be done? Can we hope to conquer in a struggle with the vast resources of that

civil power which can lay its hand upon our property to compel us to support the war against ourselves? Then, since yield we must, let us yield gracefully and in time."

It must be confessed that this plea is a strong one, when regarded from a merely secular and altogether human stand-point. If there were no God in the world; if Right should be abandoned because it is feeble, and Wrong embraced because it is mighty; if principle were nothing, and expediency everything; if popular impulses were immutable, and Divine laws fickle and changeful: if human strength had always conquered human weakness, and the history of the world had recorded no victories of the feeble against the mighty; then, indeed, would the weakness which resisted be folly, and the popular argument might find no sufficient answer.

But this is neither a fair reading of nature and Providence, nor a just statement of the claims of religious education. It is not true, that literary and scientific training have nothing to do with religion, unless it is also true, that religion has no proper connection with the employments and duties of common life. But this latter proposition is refuted by all our observation and experience, and this refutation carries with it the overthrow of the only real argument for purely secular education. The religion which is limited to sacred days and ecclesiastical services is the scorn and reproach of the whole infidel world. They will have it in the daily life, or it is

nought or worse than nought. Inspiring all the industries and purifying all the relations of man it is, even in their eyes, a grand and holy thing. They pay it reverence, as to a celestial power which they can not understand, but which they are forced to admire and respect. Then with singular inconsistency they demand, that this beautiful and conservative power shall be banished from the whole school-life of our children and youth. They will have no religious teachers and no teaching of religion in the public schools; and into these schools they will drive, by indirect compulsory legislation, all the children of the land. Such is the full and fair issue, between the advocates of purely secular and religious education: the former will not only have no religion in their institutions of learning, but will compel their opponents to patronize those institutions: the latter would have religion in the school and college as everywhere else, and desire only the privilege of instituting and sustaining their own literary foundations. This seems a hard case, and shows clearly that the temper and attitude of the secular party are essentially those of persecution; and this they would not hesitate to charge, to the disgrace of the friends of religion, were the case reversed.

To render this plain, let it be supposed that the advocates of religious education, thinking and feeling on this subject precisely as they do, should combine, find themselves in the majority and obtain possession, by their representatives, of the whole

machinery of government; that they should proceed, by organic and statutory legislation, not to abolish the present free-school system, but to engraft upon it such provisions as would render it effectually a scheme for the promotion of religious education; and that all who were opposed to this scheme, in principle and belief, should be so heavily taxed for its support as to render the institution of other schools, in which they might, at their own expense, educate their children according to their conscientious convictions, practically impossible: would not this be considered such a union of Church and State as trampled religious liberty in the dust, and would it not be stigmatized as a most cruel and odious persecution? Yet this is precisely what the secular party propose, and have already in large measure accomplished against the friends of religion. It is even in contemplation, and has been seriously advocated in some quarters, to make secular education directly compulsory (as it is now indirectly so) by the enactment of penal statutes. The public-school laws, then, clearly constitute another instance of the persecution of the religious by the secular party for conscience sake: the state has as valid a right to secularize the churches as the schools; and it only remains for Christianity to say now, as she has often been called upon to say in other and ruder times, whether she will be true to her principles or surrender them at the bidding of civil authority become despotic.

The cause of Christian education is the cause of Christianity itself. Purely secular education and none other means, the extinction of the Christian religion: this is its hidden purpose—its steady though secret aim; and it will as certainly succeed as Christians give way at this point. This is no truer to-day than it has always been: it is only that it seems truer, because the danger is upon us in a new form. In the former days of Christian persecution by hostile States, no such enginery as the public-school system existed. This was well for Christianity; for there has never been a time in its history when, had its children been snatched from its grasp by the strong hands of the State and moulded and manipulated at its will, the faith of their parents could have long survived. It was thus the Pagan systems were beaten in their conflict with Christianity; not so much by other proscriptive edicts as by that which placed their children in Christian hands; and Infidelity sees poetical justice in the stern Materialism which threatens the bitter reprisal of the present day. Christianity has been allowed relatively to lose in the progress of our later civilization; and this really and only accounts for the comparative prevalence of skepticism and irreligion to-day. It is not, as has been frequently said, the natural and necessary result of modern thought and culture, but the effect of the transference of the care and education of the young from Christian hands. This is sufficiently obvious from the fact,

that the highest culture and capacity are still found in the Christian ranks, and steadily remain there, when the early education of such minds has been favorable to Christianity. But formerly, and until within a period comparatively recent, it held in its hands, and wielded at its pleasure, the educational facilities of every land where it prevailed and was the Key to all its mental culture. We have seen how it won its final triumph over Paganism, and the lesson was not one to be forgotten. Thenceforward to the Reformation its monks and nuns, its convents and monasteries, were the schools and teachers of the civilized world. Even after the Reformation, education seemed not less firmly held in Christian hands until free America startled the world by its practical experiments in secular schools, and thence has grown the danger of the present hour.

Now, Christianity does not claim to-day, the exclusive privileges which it so long enjoyed by the free suffrage of the nations. It asks only "a fair field and no favor." It has undiminished confidence in the potency of that Divine truth of which it is the vehicle to men. It asks only that it shall not be crushed under the tread of a blind and brutal force. It is willing to build its humble institutions of learning side-by-side, if need be, with the grandest foundations of material science and literature, and will cheerfully abide the issue of that fair competition; but it asks to be allowed to build them with hands unmanacled by the iron restrictions of oppres-

sive statutes, and feet unclogged by the immovable weights of unjust taxation. Then, God and the future for the right and the true. That which it can not afford to surrender—that which to give up would be treason and suicide and render it another Judas to the same Christ—is the care and education of its children; and to this inalienable right will it cling while God shall give it a heart to feel, a brain to think, or a hand to strike.

Besides, the intelligent Christian does not despair, in the face of all the sinister omens of these most trying times. He remembers that "He that is for him is greater than all that can be against him;" and he calmly awaits the subsidence of that popular flood, some signs of whose ebb are even now apparent to his discerning eye. The injustice and inequality of the public school system are becoming apparent to some who, without adequate examination and reflection, had been persuaded to regard it with favor; the folly, extravagance and corruption of its management are attracting the unfavorable regards, and eliciting the outspoken criticisms of many more; while the heavy burden of taxation is being felt by all, and this feeling finds expression in a general outcry for retrenchment and reform. There is good ground for hope that, in a little while, some of the wildest excesses of foreign and native radicalism, which have found their way into the administration of this system, may be effectually rebuked by the popular voice itself. Then, the backward

tendency once fairly taken, this threatening flood will find, sooner or later, the permanent boundary of justice and common sense.

In the meantime, the cause of Christian education demands, of its friends, an unswerving devotion and unusual sacrifices. The Churches, where they have one agent now in the field, should, if possible, send out ten; and these should be men of the highest gifts and largest culture—men who understand the question themselves, and who can make the people see it and feel it. This is no time for false economy and strained and meager service. The Church which, in this crisis, fails to put forth all its energies in the race of educational enterprise will be left permanently behind, while the prizes of future usefulness and success are borne away by other hands.

The conferences of 1853, 1854 and 1855 placed the interests of St. Charles College in the hands of E. M. Marvin; and they could have done no wiser thing. Fervid, fearless, eloquent, he roused the Churches to its failing support as few, if any, others could have done. In the first of these years holding, as he did at the same time, the presidency of St. Charles District, his efforts for the college were restricted, for the most part, to the limits of his pastoral field. He could not travel at large and present and urge its claims; but all that could be done, within the bounds of his pastoral work and in connection with his regular quarterly meeting services, was well and faithfully accomplished. Indeed,

so great was his efficiency in a confined sphere and with limited opportunities that, as has been seen, the succeeding conferences relieved him from pastoral duty and gave him exclusive charge of the interests of the college during two full years. It is not impossible that, had the exigences of the general work permitted his continued devotion to this interest, its final history might have been written in other terms than what must now be used to give it a proper characterization. He succeeded, however, in securing the proposed endowment fund, but the fortunes of the war between the States, with other adverse circumstances, have as yet prevented a realization of the expected benefits.

Chapter Eleventh.

THE PRESIDING ELDERSHIP.

LIKE many others of the distinguishing characteristics of Methodistic polity, the Presiding Eldership seems to have been the legitimate result of a combination of circumstances which could neither have been foreseen nor prevented. It sprang up in America, and is peculiar to American Methodism, never adopted by the Wesleyans of the old country, nor by the non-Episcopal Methodists of this.

Previous to the regular organization of the Methodist Episcopal Church in 1784, all the Societies, as they were then termed, in this country were without the regular Sacraments of the Church, except as they received them at the hands of ministers of other denominations, and although a few of these other ministers—such as Mr. Jarratt, Mr. Otterbine, and a few others, were of a Catholic spirit, very kind toward the Methodists, and did what they could to assist them—the great majority were of quite different feelings and pursued quite a different course. The entire school of Calvinistic ministers were par-

ticularly hostile to the Methodists, believing, as they honestly did, that their course was unwarranted, their policy bad and their doctrines worse. So that from 1766, the year of the organization of their first Society to the organization of the Church, they labored under many and very serious difficulties.

At the first regular conference of the preachers, held in 1773, when the whole number of preachers was ten (10), and the entire membership 1,160, there was not an ordained minister among them, nor were any ordained until at the conference at the close of 1784. So that for eighteen years they labored under all the disadvantages consequent upon this privation, and yet increased until in 1784 they numbered 83 preachers and 14,988 members—all the while dependent upon others for the administration of the ordinance of baptism and the holy communion.

To account on philosophical and human principles for such a success under such circumstances, amid such discouragements, and in the face of such formidable opposition, would require ingenuity equal to that displayed by Gibbon in his attempt to account philosophically for the spread of Christianity, wherein, according to Bulwer, he is "perpetually philosophizing, but never philosophical."

It must not be supposed, however, that there was no restlessness under this state of affairs; indeed, it was so far otherwise as more than once to seriously threaten the disruption and downfall of the whole body.

It was difficult to make the people understand why those who preached to them, under whose ministry they had been converted, and by whose pastoral care they were nourished, should not also administer to them and to their children the regular ordinances of the Church of God. They felt they had been made "new creatures in Christ Jesus;" their lives were conformed to the requirements of his law, so far as in them lay; they had faith in him; had received him by faith; been justified and received the spirit of adoption; and why should not they who thus far had been instrumental in their salvation, also furnish them with the comforting ordinances provided for the household of faith? They could not understand it; and very naturally were more or less restless.

Nor were a large proportion of the preachers satisfied any more than the members. They felt they had been divinely called to preach the Gospel; and very naturally argued that this call involved, directly or indirectly, all the functions of the ministry. The evidences of their ministry were found all abroad in the improved condition and better lives of the people; they were gathering abundant sheaves from every part of the harvest-field; could refer to thousands of converted men and women, and say "they are our epistles, known and read of all men;" and why should not the older, the more experienced, the wiser of their number be solemnly set apart to administer the ordinances? It must be, they argued, else a large, even the larger portion of our people

will be deprived of them entirely, or leave our Societies. It was a serious matter, and urgent as serious; hence, at every conference for several years preceding the organization of the Church, the subject was under discussion—some earnestly and persistently pleading for ordination among themselves, and others as earnestly pleading for further delay.

At sometimes, the feeling was intense, and the danger of disintegration imminent. It was almost impossible to restrain the impetuosity of a portion of the preachers, while reconciled to the delay they never were.

The influence of Mr. Asbury was great, his course conciliatory, and by strenuous and persistent efforts he succeeded in postponing official action until relief came in 1784.

But had it not then come, the probabilities are, that further restraint would have been out of the question, and disruption, disorganization, disintegration and dissolution would have ensued, and such a thing as embodied Methodism not known in the country.

But looking at the whole matter from the standpoint of the present, in the event relief had not come when and as it did, who can show wherein these preachers and people would have erred, if in obedience to the voice of all, a suitable portion had been ordained to the full powers of the ministry, and proceeded to administer the ordinances of the Church of God? This fifteen thousand people had been con-

verted to God, and being converted they became members of the Church of God, and as such, were entitled to all the rights and privileges of that Church, and as these rights and privileges were not afforded them by others, why should they not provide for themselves? To say the very least, it would be difficult to frame any sound Scriptural argument against it.

However, it is perhaps fortunate that no such necessity is upon us in this day. They waited, relief came, and came perhaps in a manner least expected by them. Mr. Asbury was greatly surprised on learning what measures had been adopted and what course Dr. Coke was expected to pursue, and it is not improbable but that others were equally so.

Mr. John Wesley claiming under God to have been the founder of Methodism as a polity, and the organizer of Methodists as a people, assisted by other Presbyters of the Church of England, set apart by prayer and the imposition of hands, Thomas Coke, Doctor of Civil Law, for the general superintendency of the Methodist societies of America, and by this "laying on of the hands of the Presbytery," he was also authorized and directed to set apart by formal ordination, Francis Asbury, to a joint general superintendency with himself, and still further to "ordain elders in every place," as the wants of the people and the qualifications of the subjects would justify.

It is not the purpose here and now to discuss the validity of Dr. Coke's ordination. On the general

subject something may be said in a succeeding chapter. For the present the matter is passed with the single remark that after long, earnest and faithful endeavors to understand the subject, so far as his ability would allow, in all its length and breadth, its height and depth, the present writer believes the ordination of Dr. Coke, Mr. Asbury and Methodist preachers generally, is as Scriptural and valid as if it had been performed by the Archbishops of Canterbury and York, assisted by the Pope of Rome and certified to by the Patriarchs of the Greek Catholic Church.

At the called Conference of 1784, Mr. Asbury, after having been declared to be the chosen of the preachers, was ordained general superintendent jointly with Dr. Coke, and twenty other preachers were ordained to the eldership and four to the diaconate.

The reader will now understand that as hitherto the ordinances had not been administered; it was thenceafter to be done by these elders and those who might succeed them. But there were not as yet one-third as many elders as there were circuits, and yet every circuit and every society had need for such services as only an elder could perform, hence a resort to the expedient of appointing a preacher to each circuit, and then placing an elder in general oversight of three or four circuits, so that the ordinances might be accessible to all the members, and the elders otherwise assist the preachers. This was

done at the Conference of 1785. The more experienced and better qualified of the elders were assigned to this work, some having more and some a less number of circuits under their supervision.

This was continued from year to year for twelve years, when the aggregate number of elders had increased from twenty to one hundred and fifty-seven, and at the Conference of 1797 the designation, "Presiding Elder," was given to those who had the general oversight of a number of circuits—the name indicating the nature of the office, if office it was, and the character of the work to be performed.

It can not, however, be denied, and need not be disguised, that almost from the very first there have been those both in the ministry and membership of the Church, that submitted to, rather than accepted the presiding eldership as part and parcel of Methodistic economy. Some have objected to it altogether, others have objected to manner of appointment, preferring the presiding elders should be elected by the Conferences rather than appointed directly by the Bishop presiding, or at least that the Conferences should nominate a number greater—say double the number needed—and from these nominees the Bishop should select as many as required, at any given time. Still others have objected to the extent of power with which these elders have been invested.

This diversity of opinion, and, to some extent, of feeling as well, manifested itself at an early period, not only in private circles but in Conference action.

At the General Conference of 1800 the proposition to nominate and elect presiding elders by a vote of the Conferences was before the body, ably and elaborately discussed, and on being put to vote was found to have many supporters, though not a majority of the Conference. Then again in the General Conference of 1808 the same question was under consideration. Again it was elaborately discussed, and on a final vote was lost by a vote of fifty-two ayes to seventy-three nays. Then in the General Conference of 1812 it was again discussed, and on a final vote lost by a vote of forty-two for and forty-five against.

In the General Conference of 1816 the same question was up, and first went to a committee of the whole, where, with much earnestness and no little warmth, it was discussed at great length, but lost in the committee by a vote of forty-two for and sixty against. So of course the committee of the whole made their report to the Conference adversely to the measure, and the Conference adopted the report by a vote of sixty-three to thirty-eight. From these facts the reader will not be slow to understand that the subject received much attention, and excited no little interest.

At the General Conference of 1820 it was again under consideration—discussed elaborately by the ablest men of that body—referred at last to a committee consisting of Ezekiel Cooper, Stephen G. Roszel, N. Bangs, Joshua Wells, John Emory and

William Capers. This committee was appointed under a resolution introduced by William Capers, to the effect that three of the members who desired an election of the presiding elders, and an equal number of those opposed to any change in the then existing plan (appointment by the Bishops) should confer with the Bishops, and the Bishop elect, and report to the Conference what alteration should be made to conciliate the wishes of the brethren on the subject. This resolution was introduced May 18th, and Joshua Soule had been elected Bishop on the 13th, receiving forty-seven votes out of eighty-eight. Thirty-eight were cast for Nathan Bangs and three scattering. This explains the allusion to the Bishop elect.

The resolution was amended by striking out "the Bishop elect," and the next day (May 19th) the committee made their report, signed by all the members, recommending that in the appointment of presiding elders the Bishop should nominate three times as many as desired, and from these nominations the Conference should elect by ballot and without debate the number required; and also recommending that the presiding elders "be, and hereby are, made the advisory counsel of the Bishop in stationing the preachers." This report was adopted by a vote of sixty-one to twenty-five.

In passing along it may be remarked that the Bishop elect, Joshua Soule, gave notice to the Conference that if ordained to the Episcopacy he would not hold himself bound to be governed by the reso-

lution in regard to the appointment of presiding elders; and in consequence of this his ordination was "deferred to some future period," and subsequently he formally resigned the office to which he had been elected. This was done May 25th. Then on the next day (May 26th) it was proposed to suspend the resolution until the next General Conference, and that the Bishops in the meantime should act under the old rule. After much and earnest debate this was finally carried by a vote of forty-five to thirty-five.

From this time—the close of the General Conference of 1820—until after the Conference of 1828, the excitement in the Church in regard to the presiding eldership was deep and widely spread. In 1820 a periodical called the *Wesleyan Repository* was established at Trenton, New Jersey, that did much to increase the excitement. Its ostensible object at first was to advocate the introduction of lay representation in the Annual and General Conferences, but very soon it took a much wider range, including especially the episcopacy and presiding eldership. Although the editor of the paper was known to the public, the correspondents avoided individual responsibility by writing over fictitious signatures, and many severe and bitter things were written against bishops, presiding elders, the power of the preachers, and the government of the Church generally. As a matter of course all this was much more likely to engender and irritate bad feelings

than to enlighten and convince; and, as is too frequently the case in such controversies, this soon degenerated into personalities, in which innocent parties were indelicately dragged before the public in a way to offend and wound refined feelings and injure and degrade reputation. There was at the time a monthly periodical published by the Church, but for some reason or other it did not participate in the controversy, and those seeking the changes had the field pretty much to themselves, so far as the public press was concerned.

About this time the friends of the proposed changes, with a view to concentrate their strength and unify their plans, formed a "Union Society" in the city of Baltimore, elected their officers with a committee of correspondence, and invited all who agreed with them to form auxiliary societies throughout the country that there might be a general co-operative movement. Thus matters were carried on until near the time for the meeting of the General Conference of 1824, when, after many meetings and much discussion, it was resolved to memorialize that body on the subject, which was done in a respectful manner and with a Christian-like spirit. The memorial was received by the Conference, referred to a committee of prominent members, who, after careful and patient consideration, reported adversely to the prayer of the memorialists, but recommended that a circular be sent in reply.

After able and full discussion in the Conference,

the report of the committee was adopted, and a circular ordered to be sent, which was accordingly done.

A copy of this circular is before the present writer. Its tone is remarkably kind and conciliatory; and it sets forth in detail the reasons which influenced the Conference to reject the prayer of the memorialists.

It is worthy of note that in the petitions before the Conference, asking for lay representation in the Annual and General Conferences, the petitioners waived all questions of right in the premises, and urged their prayer upon the ground of expediency and practical utility. This was understood to be in accordance with a compromise previously made among themselves. But soon after the General Conference of 1824, if, indeed, it were not during the session, some of the Reformers, as they were then called, became dissatisfied with the terms of the compromise, and insisted upon a lay representation as a natural and social right, and claimed that the rejection of their petitions by the General Conference was an evidence of spiritual despotism, unworthy the character of Christian ministers.

Very soon they established a periodical called the *Mutual Rights*. This was published in the city of Baltimore; and, taking into account its history, from first to last, perhaps no paper published anywhere, or by any people, was ever so replete with denunciations of the government of the Methodist Episcopal Church.

This was adding fuel to the flames, and things went on from bad to worse, until, at the session of the Baltimore Conference of 1827, a member was complained of for recommending and circulating the *Mutual Rights;* and during the investigation of the matter, he avowed principles and made declarations the Conference could not approve, and, as a punishment, they requested the Bishop to leave him without an appointment for one year. From this decision he appealed to the General Conference; but, instead of quietly awaiting the decision of that body, he appealed from the constituted authorities of the Church to the populace, through the columns of the *Mutual Rights;* and denounced the Baltimore Conference for its decision in his case, and invoked the decision of the public in his favor. This, of course, widened the breach among the brethren, while the public generally, as is usually the case in regard to such quarrels, cared but little about the matter one way or the other.

In the latter part of this year (1827) several members, in the city of Baltimore, were arraigned under a charge of sowing dissensions in the Church, and inveighing against her discipline; and though great efforts were made to adjust the difficulties, and retain the offenders in the Church, they were finally excluded. Similar proceedings were had in other places. Those thus dealt with in Baltimore were eleven local preachers and twenty-two laymen. Soon after, about fifty females, friends of the ex-

cluded, withdrew from the Church. These all united and formed themselves into a society under the title of "Associated Methodist Reformers," and in November of this year a general convention, composed of ministers and lay delegates, who had been elected by State conventions and Union societies, assembled in that city, and, among other things, prepared a memorial to the General Conference which was held in the May following. Whether, at this stage of their proceedings, they expected or desired the General Conference to grant their prayer and make the changes asked for; or whether they intended only to open the way more fully for a new organization, perhaps already resolved on, is more than can now be determined. However, the memorial was prepared, presented to the General Conference, read and referred to a committee, and Dr. John Emory, afterward Bishop Emory, drew up the report of that committee, a long and very able document, reviewing the whole ground in controversy; and, with marked ability, defending the positions the Conference had assumed in 1824; and, of course, occupied ground adverse to the prayer of the memorialists, but appending resolutions providing for the return of the excluded members to the bosom of the Church upon their compliance with the conditions therein specified. The report was adopted by the Conference, and, so far as the Conference was concerned, the matter was put to rest.

In November, after this session of the General

Conference, the "Associated Methodist Churches" held a convention in Baltimore, at which a "provisional government was formed until a Constitution and Book of Discipline could be prepared at a future convention." This future convention assembled in the same city, on the second day of November, 1830, continued its sessions until the twenty-third of the same month, and adopted a Constitution, Discipline, etc., under the title of *The Methodist Protestant Church.*

Since then, though there may not have been entire unanimity of feeling on the subject, it has produced little or no disquietude in the Church. Such persons as embraced Methodist doctrines, and disapproved its form of government have readily found homes in the non-episcopal branches of Methodism, and have thus quietly pursued the even tenor of their way.

It is not a part of the present plan to attempt anything like an elaborate defense of the right or propriety of the adoption and maintenance of the presiding eldership in the Church. The abstract right can scarcely be questioned, while the propriety and expediency must be determined by circumstances and results. It is no separate order in the ministry, nor is it invested with any functions that do not belong the ministry as a body—but is a mere division of ministerial labor which the experiment of nearly a hundred years has proven to be salutary and efficient. The relation and duties are well de-

fined—so that both elders and preachers—and preachers and people may easily learn both their positive and relative duties, and neither need interfere with the other. If any oppression arise, it is the fault of both parties—the one for doing it, the other for permitting it to be done—and the latter would be censurable as the former. The same man may be an assistant preacher on a circuit to-day and a presiding elder to-morrow—or a presiding elder to-day and an assistant on a circuit to-morrow, and in neither case be higher or lower in the ministry, nor better or worse as a man, nor yet any more or any less esteemed by his brethren. But such is the economy of the Church and such the conventional functions of the presiding eldership that if the occupant of the position be a good and a just man, his piety and power may kindle a flame of intelligent devotion that warms and illuminates every department of church enterprise; if he be a "tame, trite medium," the district and quarterly conferences will reflect his dull opacity and loiter lazily through their inefficient rounds of soulless and perfunctory service; while, should it chance that a character of selfishness and malignity finds itself in this place of power and opportunity, it is impossible to measure the evil consequences which may flow from such "bad eminence."

In the lapse of time, another power is added or joined—the power of particular and general knowledge of the men and work of his District. This

power he shares with none. It is the exclusive and indefeasible perquisite of his office; and in this case, as in some others, the perquisite is greater than the stipend. Neither conference nor bishop can wrest it from him; for all that he imparts to them has the effect of adding to his own value and importance. Thus he has the ear, and can help to guide the hand, of the Stationing Power. The Methodist preacher generally communicates with the bishop only through his Presiding Elder. As a rule, he would regard it as improper—or at least contrary to established usage, to interfere directly with his own appointment. He desires to have neither choice nor influence in the matter, and commits his case to the Father of All and prays that his assignment to any particular field of labor may be a Divine arrangement, so that armed with this simple trust he may feel panoplied against every evil. This is well and familiarly known, as putting one's self in the hands of one's Presiding Elder, and may be said to characterize the feeling and action of every loyal Methodist preacher in the land. Thus, in every sense, the Presiding Elder, in the annual council, is "the power behind the throne." The bishop neither knows nor can know many of the men or much of the work, except through the representations of these constitutional advisers. The plan of appointments, which thence results from their united labors, will be wise and judicious in proportion as the bishop's advisers are honest and able men; while, should

they be wanting in either quality, the fatal effects will be seen and felt throughout the conference year.

It will thus be seen, that the Presiding Eldership is the key of the modern Methodist position; that it may be the source of weakness, and the condition of strength; and that its future prosperity, not less than its present efficiency, depends upon the character and attributes of the men who now fill, and shall hereafter occupy, this high and responsible place. For it can scarcely be thought that the present sentiment of some of the stations, with regard to this office, will ever come to be so widely shared by the connection as to result in its abolition or radical modification, unless at the same time one gives up the leading characteristics of Methodist itinerancy. Nothing, indeed, could so effectually scuttle that noble vessel as any decided change just here; such a change would let in the whole surrounding sea of worldliness; and the men who seek it are like thoughtless children playing with an augur in the vessel's hold.

Now, into a position of such vast authority and trust, it is evident that the Church should put only her very best men. "Gifts" are not nearly so important, in this place, as "graces." Great tenderness of heart and a corresponding gentleness of manners, with a fervent and all-consecrating piety and sincere devotion to the principles and interests of Methodism, are the prime requisites for the position of Presiding Elder. Brilliant, popular talents are comparatively unimportant. It is well, un-

doubtedly, that this official representative of Methodism should be, in all respects, the foremost man of his district; that he should be the most powerful and effective preacher, the most popular and instructive lecturer and the readiest and most brilliant conversationist within the circle of his work; and still more, that he should possess the highest endowment of those rarer powers of insight, invention, combination, forecast and order which would qualify him to originate, and carry forward to success, the most extended schemes for the benefit of the Church; and it is unquestionably true that, if she might always command this order of ability, combined with moral excellence, in the incumbents of her district presidencies, imagination could hardly assign a limit to the number, magnitude and rapidity of her conquests. But it is a matter of fact that she can not always get them. Such combination of moral and intellectual excellence is rare in any communion. She must, then, use for this work, such agents as she has at hand; and among these it is all-important that she select only good men, at whatever sacrifice of fair appearance in the eyes of the world, or of the more refined and critical localities of her own field. People and preachers like well enough to have a great Presiding Elder, but they must have a good one. Of all things, the man wanted in this work is a man that can be trusted.

But our later Methodism finds, in the stations, an eager and clamorous competitor with the districts for

the services of the best men to be found in her ranks; with the advantage, too, in favor of the stations, that they must and will be heard in their own behalf; whereas the districts are almost necessarily silent. It is true that what the stations more particularly desire in their preacher is, that brilliant order of pulpit abilities which will enable them to rival successfully those churches of other denominations by which they are surrounded; but it sometimes happens that this class of talents is found combined with that moral worth and those larger energies which qualify their possessor most efficiently to do the work of a district; and when this is the case, the station is very likely to carry off its man in triumph, while the district must be content with a comparatively inferior officer. This is a sad mistake, because it sacrifices both the man and the work to the demands of a few, to the neglect of many. Such men should never be cramped and cribbed in a station. They are made for a larger sphere and a higher life. They are not at home in a station, and there results a great loss of power. It is true that they can do the work of a station, and do it faithfully and well; but other and inferior men can equal or excel them there, while in a wider field they would be almost peerless. Some extracts from "*Marvin's Life of Caples*" may be appropriate here, as indicating the author's conception of the nature and scope of the Presiding Elder's work:

"From the first there have not been wanting men who have

doubted the utility of this part of our Church economy. It has been characterized as a fifth wheel. Especially is this feeling found to exist in the cities. It has been often affirmed that the Presiding Elder does no good. His quota must be paid, adding to the burdens of the Church, while he accomplishes nothing to compensate the outlay. Often the station preacher fills the pulpit better and more acceptably than he, and the quarterly meeting is an occasion not felt in the Church. Therefore, why take a man out of the regular pastorate where he might do much good, and give him this office in which he does none?

"This argument takes for granted as a fact what can by no means be admitted. That many presiding elders do, apparently, little or no good, may be granted. The same is unfortunately true of many pastors. Too many men on districts render only a perfunctory service. They do not take hold of things with the spirit that ensures results. They attend the quarterly meetings, preach Saturday morning (may be) and Sunday morning go through the business of the quarterly conference in a languid way, hold the love-feast, receive their 'quota,' and take their departure, not greatly regretted. This is the history of too much district work. Yet it may be maintained that even this species of service has considerable value. It holds the administration of the pastoral charges to a responsibility that has a wholesome effect. It brings the affairs of the Church under official review, and in that way secures an attention to many important interests that would be otherwise left at loose ends. A good many things are done because the quarterly meeting is coming on. But for this spur they would not be done at all. The condition of the Church, of the Sunday-schools, of the finances, is brought under review. There is something in human nature that recognizes the prestige of office, and respects it. 'Governments' are of Divine ordination, and one of the chief securities of government is found in that sentiment which is ineradicable, and which is an essential constituent of our very being—the sentiment of reverence for dignities. The official character of the Presiding Elder, though as a man he may have no great weight, has a good effect in causing the business of the Church to be attended to and keeping some vitality in the organization.

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"The Methodist itinerancy is a singularly compact, well-con-

trived, vigorous, reproductive organization. Its utmost vitality has been realized in America; the Presiding Eldership is incorporated into it. Those Methodist bodies that have discarded it in this country have never done well. The fault is, the itinerant organization is not complete without it. The *fifth wheel* is indispensable. Its regulating and balancing function is vital. It prevents friction and derangement, and keeps things in good tone.

"If the incumbent be a man of good administrative ability he will start new enterprises every here and there and impart new vitality to old ones, and the Church will go forward with more and new vigor, and better growth, through the agency of every new activity set on foot. It is a thing greatly to be desired that this officer should be a man who can comprehend the possibilities of the situation in each charge of his District. There are agencies at hand everywhere which escape the notice of most men, and which, if brought into requisition, would ensure prosperity. We have all known Presiding Elders, a few of them, who excelled in this. Sometimes the men most successful in this office are no great preachers; but they have an instinct of organization and administration that makes them a power. They seem to have been made to *have work done*. They work with a will themselves, and put springs into everything they touch. This class of men—men of fine administrative faculty—realize fully the value of this office.

"If, in addition to this, again, they have unusual power in the pulpit, there is an effectual door open for them. In this case the quarterly meetings are fruitful occasions, especially in smaller towns and country places. Who is there in the West that has not many recollections of such occasions? The Church is edified. Religion takes deeper root. The way is prepared for revivals. Very often the work begins under the labors of the Elder. The doctrines of the Church are vindicated and established by his preaching. Everything is toned up, and the operations of the Church acquire new force.

"Many a preacher, perplexed and discouraged in his work, particularly of the younger class of preachers, has been enheartened and set forward with a new hope and a fresh zeal by the quarterly visits of his superior officer. Many a steward and class-leader has been made to realize the obligations of his office under the admonitions given in quarterly conference.

"Movements may often be set on foot having wider scope than the limits of a single charge. Large results may often be secured by concentrating the agencies to be found scattered over a considerable area. The connectional character of the Methodist organization, especially as it appears in the form of a District, may often be made available for most important ends. It often embraces a scope of country just large enough to be kept well in hand and concentrated on one object. Let it be, for instance, the building up of a school of high grade."

The above extracts sufficiently indicate how thoroughly Marvin comprehended the duties, responsibilities and opportunities of the office of Presiding Elder. And yet, in all his active and useful ministerial life, he was never appointed to the presidency of but one district, and held that place for only two years. The exigent claims of the college agency demanded his services and took him from the district work, where it found him, to what was really a more important field of labor. This can not be regretted, for nowhere else could the Church be more efficiently served, even at that day, than in labors for the cause of religious education. But his friends, and all the friends of Missouri Methodism have the right to regret the fact that, at the close of his term of highly efficient service as college agent, he was yielded to the grasp of the city stations. They got him and kept him, with unyielding tenacity, during all the remainder of his pastoral life. From the Conference of 1852, he was sent to the St. Charles District as Presiding Elder, and the efficiency of his service may be inferred from the simple fact that, at the close of the ensuing conference year, there was reported,

from that District, a net gain of seven hundred and fifteen to the membership of the Church. From the Conference of 1853 he was returned to the same charge, with the added burden of the agency for St. Charles College. How well he bore the double burden, the minutes of the Conference and the warm and grateful appreciation of his brethren sufficiently attest.

For the benefit of those whose opportunities may not have allowed them to become acquainted with this subject in all its history, phases, and bearings, it may be proper in concluding this chapter to allude to some of the more prominent pleas which were entered in defence of the presiding eldership. The first, as already intimated, was that of necessity. To provide for a regular administration of the ordinances was a necessity to the peace, the prosperity, and the very existence of the Church. How this was done in 1785 has been shown. Then when the term "presiding elders" came to be used, Dr. Coke and Mr. Asbury, in their notes on the Discipline, justified the measure by a course of argument which very clearly indicates the views they entertained. After citing sundry Scriptures in favor of having "presiding, superintending, or ruling elders," they proceed:

"On the principles or data above mentioned, all the episcopal churches in the world have, in some measure, formed their church government.

"And we believe we can venture to assert, that there never has been an episcopal church of any great extent which has not

had *ruling* or *presiding* elders, either expressly *by name*, as in the apostolic churches, or otherwise in effect. On this account it is, that all the modern episcopal churches have had their *presiding* or *ruling* elders under the names of grand vicars, archdeacons, rural deans, etc.

"The Moravians have presiding elders who are invested with very considerable authority, though we believe they are simply termed elders. And we beg leave to repeat, that we are confident we could, if need were, show that all the episcopal churches, ancient and modern, of any great extent, have had an order or set of ministers corresponding, more or less, to our presiding or ruling elders, all of whom were, more or less, invested with the superintendence of other ministers."

Then, after a reference to the views and desires of Mr. Wesley in regard to a plan of government for the M. E. Church in America, they continue:

"In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed everything that Bishop Asbury and the district conferences had done, but also drew up or agreed to the present section for the explanation of the nature and duties of the office. The Conference clearly saw that the bishops wanted assistants; that it was impossible for one or two bishops so to superintend the vast work on this continent as to keep everything in order in the intervals of the conference, without other official men to act under them and assist them; and as these would be only the agents of the bishops in every respect, the authority of appointing them, and of changing them, ought, from the nature of things, to be in the episcopacy.

"If the presiding or ruling elders were not men in whom the bishop could fully confide, or on the loss of confidence, could exchange for others, the utmost confusion would ensue.

"This also renders the authority invested in the bishops, of fixing the extent of each district, highly expedient. They must be supposed to be the best judges of the abilities of the presiding elders whom they themselves choose; and it is a grand part of their duty to make the districts and the talents of the presiding elders who act for them, suit and agree with each other, as far as possible; for it can not be expected that a sufficient number of them can any time be found, *of equal talents*, and, therefore,

the extent of their field of action must be proportioned to their gifts.

"From all that has been advanced, and from those other ideas which will present themselves to the reader's mind on this subject, it will appear that the presiding elders must, of course, be appointed, directed, and changed by the episcopacy. And yet their power is so considerable that it would by no means be sufficient for them to be responsible to the bishops *only* for their conduct in their office. They are as responsible in this respect, and in every other, to the *yearly* conference to which they belong, as any other preacher; and may be censured, suspended, or expelled from the connection, if the conference see it proper; nor have the bishops any authority to overrule, suspend, or meliorate in any degree the censures, suspensions, or expulsions of the Conference.

"Many and great are the advantages arising from this institution. 1. It is a great help and blessing to the quarterly meetings respectively, through the connections, to have a man at their head who is experienced not only in the ways of God, but in men and manners, and in all things appertaining to the order of our Church. Appeals may be brought before the quarterly meetings from the judgment of the preacher who has the oversight of the circuit, who certainly would not be, in such cases, so proper to preside as the ruling elder. Nor would any local preacher, leader, or steward be a suitable president of the meeting, as his parent, his child, his brother, sister, or friend might be more or less interested in the appeals which came before him; besides, his *local* situation would lead him almost invariably to *pre-judge* the case, and, perhaps, to enter warmly into the interests of one or other of the parties, previously to the appeal. It is, therefore, indisputably evident that the *ruling elder* is most likely to be impartial, and, consequently, the most proper person to *preside*.

"2. Another advantage of this office arises from the necessity of changing preachers from circuit to circuit in the intervals of the yearly conferences. Many of the preachers are young in years and gifts; and this must always be the case, more or less, or a fresh supply of traveling preachers in proportion to the necessities of the work could not be procured. These young men, in general, are exceedingly zealous. Their grand *forte* is to awaken souls; and in this view they are highly necessary for

the spreading of the gospel. But for some time their gifts can not be expected to be *various;* and, therefore, half a year at a time, or sometimes even a quarter, may be sufficient for them to labor in one circuit. To change them, therefore, from circuit to circuit, in the intervals of the yearly conferences, is highly necessary in many instances. Again, the preachers themselves, for family reasons, or on other accounts, may desire, and have reason to expect, a change. But who can make it in the absence of the bishops, unless there be a presiding elder appointed for the district? A recent instance proves the justice of this remark: A large district was lately without a presiding elder for a year. Many of the preachers, sensible of the necessity of a change in the course of the year, met together and settled every preliminary for the purpose. Accordingly, when the time fixed upon for the change arrived, several of them came to their new appointments according to agreement, but, behold, the others had changed their minds, and the former were obliged to return to their old circuits, feeling not a little disgrace on account of their treatment.

"And this would be continually the case, and all would be confusion, *if there were no persons invested with the powers of ruling elders, by whatever name they might be called;* as it would be impossible for the bishops to be present everywhere, and enter into the details of all the circuits.

"3. Who is able properly to supply the vacancies in the circuits on the death of preachers, or on their withdrawing from the traveling connection? Who can have a thorough knowledge of the state of the district, and its resources for the filling up such vacancies, except the presiding elder who travels through the whole district? And shall circuits be often neglected for months together, and the flocks, during these times, be, more or less, without shepherds, and many of them, perhaps, perish for want of food, merely that one of the most Scriptural and useful offices among us may be abolished? Shall we not rather support it, notwithstanding everything which may be subtlely urged by our enemies under the cry of tyranny, which is the common cry of restless spirits, even against the best of governments, in order that they may throw everything into confusion, and then ride in the whirlwind and direct the storm?

"4. When a bishop visits a district, he ought to have one to accompany him in whom he can fully confide; one who can

inform him of the whole work in a complete and comprehensive view; and, therefore, one who has traveled *through the whole*, and, by being present at all the quarterly meetings, can give all the information concerning every circuit in particular, and the district in general, which the bishop can desire. Nor is the advantage small that the bishops, when at the greatest distance, may receive from the presiding elders a full account of their respective districts, and may thereby be continually in possession of a more comprehensive knowledge of the whole work than they could possibly procure by any other means.

"5. The only branch of the presiding elder's office, the importance and usefulness of which is not so obvious to some persons, but which is, at the same time, perhaps the most expedient of all, is, *the suspending power*, for the preservation of the purity of our ministry, and that our people may never be burdened with preachers of *insufficient* gifts. Here we must not forget that the presiding elder acts as agent to the bishops; and that the bishops are, the greatest part of their time, at a vast distance from him; he must, therefore, exercise episcopal authority (ordination excepted) or he can not act as their agent.

"All power may be abused. The only way which can be devised to prevent the abuse of it, if we will have a good and effective government, is to make the executive governors completely responsible, and their responsibility within the reach of the aggrieved. And in the present instance, not only the General Conference may expel the presiding elder—not only the episcopacy may suspend him from the exercise of his office—but the yearly conference may impeach him, try him, and expel him; and such a three-fold guard must be allowed, by every candid mind, to be as full a check to the abuse of his power, as, perhaps, human wisdom can devise.

"But is it not strange that any of *the people* should complain either of *this* or of the *episcopal* office? *These offices* in the church are peculiarly designed to ameliorate the severity of Christian discipline, as far as they respect *the people*. In them the people have a refuge, an asylum to which they may fly upon all occasions. To them they may appeal, and before them they may lay all their complaints and grievances. The persons who bear these offices are their fathers in the gospel, ever open of access, ever ready to relieve them under every oppression. And we believe we can venture to assert, that the people have

never had even a *plausible* pretense to complain of the authority either of the bishops or the presiding elders.

"6. We may add, as was just hinted above, that the bishops ought not to enter into *small details*. It is not their calling. To select the proper men who are to act as their agents, to preserve in order and in motion the wheels of the vast machine—to keep a constant and watchful eye upon the whole—and to *think deeply* for the general good—form their peculiar and important avocation. All of which shows the necessity of the office now under consideration.

"The objection brought by some that many of the most useful preachers are taken out of the circuits for this purpose, whose preaching talents are thereby lost to the connection, will by no means bear examination. Even if this was the case, the vast advantage arising from a complete and effective superintendence of the work would, we believe, far over-balance this consideration. But the objection is destitute of weight. Their preaching abilities are, we believe, abundantly more useful. Though all the preachers of matured talents and experience can not be employed as presiding elders, yet those who are employed as such generally answer this character. They are qualified to build up believers on their most holy faith, and to remove scruples, and answer cases of conscience, more than the younger preachers in general. In many circuits some parts of the society might suffer much in respect to the divine life, for want of these gifts peculiarly necessary for *them*, were it not for this additional help; while the junction of the talents of the presiding elder with those of the circuit preachers, will, in general, make the whole complete. And as the presiding elder is, or ought to be, always present at the quarterly meetings, he will have opportunities of delivering his whole mind to a very considerable part of the people: nor is there any reasonable ground to fear that he will ever wear out his talents, if we consider the extent of the district, and the obligation the episcopacy is under to remove him at furthest on the expiration of four years.

"To these observations we may add, that the calling of district conferences, on the immorality of traveling preachers, on their deaths, the necessity of removals, etc., would be attended with the most pernicious consequences to the circuits on this vast continent, where the districts are so large, and the absence of the preachers would be necessarily so long upon every such

occasion. And we will venture to assert, that if any effective government ought to exist at all in the connection, during the intervals of the yearly and general conferences, there is *no alternative* between the authority of the bishops and their agents, the presiding elders, on the one hand, and the holding of district conferences on the other hand.

"We will conclude our notes on this section with observing, that there is no ground to believe that the work of God has been injured, or the numbers of the society diminished, by the institution of this order, but just the contrary. In the year 1784, when the presiding eldership did, *in fact*, though not in *name*, commence, there were about fourteen thousand in the society on this continent; and *now* the numbers amount to upward of fifty-six thousand: so that the society is, at present, four times as large as it was twelve or thirteen years ago. We do not believe that the office now under consideration was *the principal cause* of this general revival, but the Spirit and the grace of God, and the consequent zeal of the preachers in general. Yet we have no doubt but the full organization of our body, and giving to the whole a complete and effective executive government, of which the presiding eldership makes a very capital branch, has, under God, been a grand means of preserving the peace and union of our connection, and the purity of our ministry, and, therefore, *in its consequences* has become a *chief instrument*, under the grace of God, of this great revival."

Although these "Notes" were appended to the edition of the Discipline of 1796, they were not authoritative. The bishops themselves expressly disclaimed having any authority to make rules or regulations for the church. Still, the Notes are important as expressing the views of the first bishops of the Methodist Episcopal Church respecting the Discipline at that time.

Whatever may be the views now prevailing in the church, or whatever changes may have been made in its economy, the intelligent reader will be pleased

to learn from the foregoing what the views of the church were at the close of the last and the beginning of the present century. It was then, as now—the presiding eldership is useful or useless—a blessing or a burden—according to the ability and fidelity of the men to whom it is committed.

The arguments used by the bishops in the foregoing extracts may not be such as would likely be used now. But however that may be, the views they express, and the historical facts given in this chapter, will afford the reader a correct knowledge of the whole subject, as at that time understood.

Chapter Twelfth.

ARMY LIFE.

ONE authority says of Marvin that, "In February, 1862, he ran the gauntlet of the Union armies and went South as a missionary to the soldiers;" and another that, "In the war between the States he was with the South, and it was necessary for him to leave." Both these statements refer to the fact of his departure from Centenary Church, in St. Louis, in the midst of the war, to which allusion has already been made in this work and further reference promised. They are both inaccurate, inasmuch as they fail to give the whole case, and ascribe this apparent desertion of his post, the former to political enthusiasm and the latter to personal cowardice. These are undeserved reflections upon the purity and fidelity of his character. He was not the man to have abandoned the work to which he had been assigned by the authority of the Conference, through the influence of motives so unworthy. And the truth is, he did not abandon it. He only left it for a season, to discharge an important duty, and was pre-

vented from returning to it by circumstances over which he had no control.

It is well known, that the war between the States began in April, 1861, and that the General Conference of the M. E. Church, South was to have met in New Orleans in April, 1862. To this body Marvin was one of the delegates from the St. Louis Conference. But, long before the date fixed for its meeting, the Federal lines embraced nearly, if not quite, the whole State of Missouri. It was very desirable that the two Missouri Conferences should be represented in the General Conference, but evidently impracticable, in the disturbed state of the country, to send full delegations there. Under these circumstances it was thought best, upon consultation, that one member of each delegation should endeavor to reach the seat of the General Conference, provided one could be found ready and willing to undertake a service of so much difficulty and peril. It was not the mere chance of being shot, that such an one must risk, but the more serious danger of being arrested and summarily tried and perhaps hanged as a spy. Two men agreed to undertake this work. These were E. M. Marvin and E K. Miller. In the midst of perils which beset them on every side, they made their way through the Federal lines and into the camp of the Confederates. There they learned, to their surprise and mortification that, on account of the danger then threatening New Orleans, the appointment for the session of the General Confer-

ence in that city had been authoritatively recalled and that their perilous venture must fail of its proposed end. What, then, should be done? Each of these lonely and adventurous representatives of Missouri Methodism must answer that question for himself. There was none, save God and his own conscience of duty, to help him to a just solution.

Miller determined to return to his home. Certainly there was much to urge this course. The claims and duties of an unexpired term of service, the ties of family, kindred and friends, and the native endearments of home, were in themselves strong and almost irresistible attractions, and to these must be added the repelling force of the natural doubt whether, during an uncertain and possibly long period and amid the hurry and confusion of war, there could be found for them any congenial and useful employment within the Confederate lines. Though they were cordially received, yet might they not, on the whole, prove rather a hindrance than help to the Southern cause? So, Miller turned his steps Northward. Divesting himself of all disguise, he appeared simply as a well-known Methodist minister, who had leave of absence for a short time on clerical business and was now returning to his home and his work. Of course, there was much less difficulty and danger in coming back than in going; yet, after having recrossed the Missouri river, and while he was congratulating himself on having safely passed so many perils, he was arrested by Federal troops,

thrown into prison, and kept there till near the close of the war. Obviously, he had chosen naturally but not wisely.

Marvin, on the other hand, resolved to remain where he was. It was not that he was less powerfully drawn in the direction of home than his coadjutor, or that he apprehended less sensitively the difficulties and embarrassments of remaining in the South. Few men had a higher conscience of duty, or a heart more susceptible to tender influences, than he; and few ever calculated with more thoughtful forecast the end which lay before him. He merely reached, starting from the same premises, a different, and what the event proved, a wiser conclusion. He did not think that the road lay open to his return, and he did think that he might do some good where he was. He therefore decided to remain.

It is not sought to be disguised, that his reason and heart were with the Southern cause. Indeed, to the day of his death, his opinions and feelings on this subject were deepened but never changed; and to this fact, all his public and private utterances, whenever such out-speaking was appropriate to his theme, bore unwavering testimony. In some of the best passages of his Life of Caples, where he speaks *con amore*, and evidently quite as much for himself as for his hero, this will abundantly appear. Take, for instance, the following:

"So far as the subject of slavery was involved in the contest he (Caples) was well prepared to decide the question for him-

self. In his church relations he had been forced to investigate that matter. He had done so thoroughly. He had read everything in our current literature on the subject, and brought to bear the powers of analysis for which he was so remarkable. As a question involving conscience he had answered it long before. I had ample opportunity to know his mind from long conversations on several occasions within the few years preceding the war. There were two points on which he delivered himself with great emphasis.

"The first was that the Bible did not condemn slavery, had clearly in the Old Testament authorized it and in the New allowed it. It was established by statute in the civil code of Moses. It was recognized, and the duties it involved, defined and enjoined by the Apostle Paul. It is, therefore, not a question overlooked by the sacred writers, but distinctly under their cognizance and treated of by them. Clearly, if the ownership of slaves were sin, they had occasion to pronounce upon it. The Holy Spirit, speaking by them on this topic, deals with the relation of master and slave, but never once condemns it. What, then, must be the audacity of the man who professes to accept the Bible as the *word of God*, the divine and ultimate standard of morals, and impeaches the Holy Ghost in his teaching on this subject.

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"His second was, that Abolitionism was the deadliest sin of modern society. Its direct tendency was to subvert the Christian faith. That done, the only divine safeguard of virtue perishes. He heard the insane cry for 'an anti-slavery God and an anti-slavery Bible' with the most profound alarm. He had even heard members of so-called Christian Churches say, 'If you should convince me that the Bible justifies slavery, I would throw it away and trample it under my feet.' Nor was this a mad outburst of one or two fanatical spirits, but a wide-spread sentiment of Abolitionism, in and out of the Church. This 'higher law,' the law of reason, or humanity, or whatever else, that might set itself above Holy Scripture, he saw to be a deadly infection of society, under which all simple faith in the Word of God must perish. That done, man falls back into the utter darkness and chaos of unchecked, erratic thought, and having no divine center to hold him in the orbit of truth, each individual must become a law to himself, and society be ultimately disor-

ganized. Worse yet, religion discredited in her supreme law, the Bible, the gloom of the everlasting darkness sets in upon the human soul.

"That faith rests upon a poor foundation which is shaken by humanitarian sentimentality. With Caples the authority of *The Book* was sufficient. No *theory* of abstract right was to be taken as against it. Its statements were all *true*, its laws all *right*, its teachings all *divine*. When you have heard its voice the last word has been spoken. Eliphaz, the Temanite, and all the rest of them, to the generous and intellectual Elihu, may contend and dogmatize, and Job may answer and asseverate, till *God* speaks. Silence and submission must follow His voice. The philosophy that finds fault with *His* word is blasphemy. That word is articulate in the Bible to-day, and the philanthropy that sets itself up to be purer than the teachings of an apostle of Christ is of the wicked one. The clamor for an 'anti-slavery God' is infidel in the last degree. Faith bows before the Bible, worships God and exclaims, 'Speak, Lord, for thy servant heareth.' To the soul that realizes its true relation to God he may say *anything*. Even Isaac will be sacrificed. But the Abolitionist will not sacrifice *his ideas* to the God of the Bible. Of course, he is an infidel.

"Just so the socialist *has ideas*. He sees intolerable hardships and evils in the institution of marriage. Many hard cases occur. Many a Socrates finds that his spouse is another Xantippe. Men and their wives become distasteful to each other sometimes. It is dreadful to bind them together till death. So says the oracle of free love. But the institution of marriage is recognized by the Bible. 'Then away with the Bible.' And Free-loveism rests on the same foundation as Abolitionism. Both assail the Bible from the same ground of attack. With both it is discredited as recognizing an institution incompatible with *their ideas* of *right*. They are alike systems of infidelity.

"The Bible was the depository of everything that is good. The conditions of society given under its sanctions, though the evils of a depraved humanity may evermore appear in them, were the best possible in the present state. An 'incompatible' man and woman might feel it to be intolerable to continue through life in the sacred relation of man and wife, but an infinitely worse thing would be the destruction of the family, the

very corner-stone of civilization and virtue. The father of a family may be a monster, and his administration of home affairs may be most disastrous to domestic peace, but the children that are in the world are in infinitely better case than could be possible in the absence of the paternal relation. He who would cure the evils of society by abolishing the institutions of the Bible but throws himself from the reeling ship, which will yet survive the tempest, into the drowning waves of the sea.

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"Aside from all reasoning on the subject, the fact that Abolitionism bred disrespect for the Bible was to him cause of anxiety. In this Book we have the will of God. Our hope of heaven is in it. All that is worth having in time or eternity is there. As a question involving religion, then, he opposed the Abolitionist theory with all his power, and felt that Churches infested with it were in league with the infidel. This was the more alarming when those Churches began to take action in their ecclesiastical assemblies on political subjects. He saw that it was the entering wedge of ruinous tendencies. When the Conferences of the Northern Church began to appoint committees on the state of the country and adopt resolutions bearing on the political issues before the people, he thought that the American mind would spurn them as encroaching on the vital traditions against ecclesiastical interference in civil affairs which he believed to be sacred in the eyes of the people. But as this and political preaching began to become a recognized fact, and the anti-slavery fanaticism clapped its hands, he learned that nothing was sacred to *it* but its own success. The Constitution of the United States, an instrument as sacred with him as anything not emanating directly from the Bible could be, they denounced as 'a league with hell.' For it they seemed to have lost all respect. At length a President of the United States was elected with the celebrated declaration before the people that 'the Union could not continue to exist part slave and part free.' He was the candidate of a *section* in avowed hostility against an institution of the other section, which was guaranteed by constitutional compact. He was, in fact, elected by the Abolitionist vote.

"Mr. Caples participated fully in the alarm felt throughout the South, A party which was purely sectional, in which many of the most influential men were avowedly hostile to the Con-

stitution, and all of them determined to defeat the Constitution in its protection of Southern institutions, though they purposed doing it under 'Constitutional forms,' had attained supreme power in the Government. He felt that the Southern States were justified in resorting to the extreme measure of secession. They had graver grievances, to use his own language, 'than the thirteen Colonies had when they resisted the encroachments of the British Government upon their chartered rights.' He was a State Rights Democrat, and believed in the right of secession. Even if that doctrine were not correct, he believed 'the occasion justified revolution.'

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"He had studied politics more closely than I had, and I confess that I listened to him on these topics with the most intense interest. Events already transpiring had aroused an interest never before felt. It had always seemed to me a matter of course that things would always go on right in 'the Government.' What he said was a sort of revelation to me. Hence it was engraven on my mind, so that I could not forget it if I would. With such views, and his strong sense of justice and right, he could not but be a pronounced advocate of the Southern cause."[1]

The sentence with which this last paragraph closes might well have been written of Marvin himself, and it needed not the characteristic confession with which he concludes, to convince the observant reader that he has, all along, in the sentiments which he attributes to his friend Caples, been talking out of his own heart. A still later token of the unabated warmth of his Southern feelings and attachments may be seen in his article on the "M. E. Churches, North and South," published in the *Southern Review* of April, 1872, and afterwards republished in a duodecimo volume by the Southwestern Book and Publishing Company. He is speaking there of the

[1] Life of Caples, p. 254 *et seq.*

seizure and holding, by the Northern Church, during and after the war, of the property of the Southern Church, and the relation of this fact to the question of organic union between the two Churches. The following may be taken as a specimen of the tone of his argument:

"No Conference, nor any Bishop, lifted a voice against this appropriation of property that was not their own. The fair inference is, that all, with a common lust of acquisition, strengthened each other's hands in the crime.

"To make the matter worse, they undertook to deny the deed. Their weekly press scrupled at no false statement. Annual Conferences resorted to the most disingenuous evasions. Even the General Conference of 1868, upon a memorial from the Holston Conference of the Church, South, met the facts with statements in the last degree unfair and untrue.

"Taking all the facts together, we can do no otherwise than hold the Church, North, responsible for this predatory movement. Many of their preachers were leaders in it. The property was officially reported at the Conference sessions, and published in the official statistics of the Church. The Bishops, with full knowledge of the facts, appointed men to occupy these houses. From no quarter, even yet, so far as we know, has there been any official rebuke or disclaimer. It is, by every token, the public, formal, official crime of the Methodist Episcopal Church. Of course, there are bad men in all churches. But we suppose there have been few, if any, instances of Protestant Churches committing such a public breach of fundamental morals in any official way. This Church, as a Church, stands thus convicted before the world. Every particular Bishop, every particular preacher, every particular editor, by his silence and his acquiescence, becomes *particeps criminis*.

"There was a rare spectacle at Memphis, during the session of the General Conference of 1870. A Bishop of the Northern Church stood before the Conference to plead for union. We looked upon him with emotions of a strange sort. He had a meek expression, and spoke tremulously. His voice seemed to be weeping gently, though his eyes were not. There he stood and pleaded for union, and even used the name of Christ. We

were amazed! The import of what he said, taken with the *facts*, which he did not say, was this: 'We have been taking your property wherever we could, and keeping it as long as we could. I have myself been appointing men to occupy your houses whenever the opportunity arose. But O, dear brethren, let us love one another and let us be one in Christ!' The whole scene was a study for the psychologist.

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"This bad history has made reunion impossible for at least a generation. There can not be the confidence and respect for the men engaged in this business which would make Church fellowship with them profitable, or even tolerable. This is a piece of history which Southern men can by no means consent to identify themselves with. The actors in it must die before any actual union can be consummated, or even thought of with complacency."

It may be said, again, that the tone of such writings unfailingly indicates the continued ardor of Marvin's feelings on the Southern question. And it is the proper work of biography to present men as they were. He was a positive man, formed his opinions deliberately, and held them with great tenacity. He used strong language because he had strong and ardent feelings, and it is not too much to say that, in his opinion, the war, with all its Northern causes and concomitants, was one gigantic and Heaven-defying wrong inflicted upon an innocent, injured, helpless, and long-suffering people. He regarded them as in no sense to blame, from the beginning to the bloody end. Their fathers had but purchased and owned the slaves which had been kidnapped in Africa and brought to them by the fathers of the men who made war on them on account of their possession. They had descended to

them as a sacred civil institution of their country, and their perpetual right in them had been guaranteed by the constitutional compact under which they entered the Federal Union. The instrument itself, as well as the debates of the Convention which formed it, both go to show that, in the clearly expressed intention of its framers, the violation of this guarantee must operate, in right, in law, and in fact, a dissolution of that union of the States which was explicitly based upon it. The North, having sold its slaves, for the most part, to the South, proceeded thence to abolish slavery within their own jurisdiction, and to become rapidly sentimental on the subject of the abstract right of the peculiar institution. Then the constitutional guarantee was violated time and again and in many ways:—in a constant and ever-growing hostility; in unjust, unequal, and oppressive legislation; in under-ground railroads, which disembogued in Northern towns and cities, and carried a constantly-increasing freight of stolen men and women; and finally, by the organization of a great political party whose avowed purpose was the violation of the constitution and the seating of its chief in the highest office of the government. Then the South simply declared the long-apparent fact that the union was and ought to be dissolved. This was the whole case and crime of secession; to punish which, a million of human lives, and a thousand millions of treasure were spilled like water on the bloody ground of civil war. As he regarded

the conflict it was not a question of right, but of strength and passion, which was settled by the war. The right remained where it was at the beginning of the struggle, with the humbled, beaten, and broken South. It is hidden out of vulgar sight under the mountain of her wrongs. But a buried right is like the imprisoned giant of Ætna—it keeps its guardians uneasy—and verily, there be always some who, even on the Olympian heights of triumphant wrong, whisper, with white lips, "Enceladus will rise!"

Such, in substance, were his honest convictions, such the opinions he entertained, and from the quotations already made it is easily perceived he did not hesitate to avow them whenever in his judgment occasion called for it.

Finding himself led, as has been stated, by the legitimate service of his Church and not by political zeal, to the side of the men who were waging an unequal warfare with a mightier power in defense of what he and they deemed sacred right and truth, and being Providentially hindered from returning to his work in Missouri, Marvin stayed with them to the end. There, as everywhere, he was a true Methodist preacher—a faithful and devoted servant of his Master. He did not forget or neglect his high calling. He was not carried away by political enthusiasm. He made no violent or inflammatory harrangues to the soldiers. But he talked to them of "Jesus and the Resurrection." He was a minister of consolation to the wounded, the sick, and the sad.

In the hurried march, the disorderly retreat, the destitute and unfurnished camp, he was always the same quiet, gentle, and unwearied nurse, counselor, and friend. When opportunity was afforded him, he preached; and his word was with strange and glorious power. Many were converted; and while some of these passed from the battle-field or hospital to the realms of everlasting peace and health, others have lingered to remember, to their dying day, the pale, sad face and thrilling tones of him who first pointed them to "the Lamb of God, which taketh away the sin of the world."

From the camp he went to the regular work of the ministry in charge of churches, and his family having rejoined him at the close of the war, he remained laboring in Texas until the spring of 1866, when the Church called him to work elsewhere.

Rev. J. B. Tullis, of Texas, bears the following testimony in regard to the labors in that State:

"I have as high an opinion of Bishop Marvin as any man should have of another man. I met him the first day he arrived in Texas; he was with me much in 1864, and labored faithfully with me at several points on my district. I employed him to fill Marshall Station, in the East Texas Conference, after the death of C. L. Hamill in February, 1865. I employed him in 1866 to fill the same station. In April, 1866, he was elected Bishop. We helped do that."

Chapter Thirteenth.

THE EPISCOPACY.

THE Episcopacy of the Methodist Episcopal Church has a history. That history has as yet been written only in detachments—a little here and a little there—scattered "like Orient pearls at random strung" on the thread of nearly an hundred years. To gather some of these scraps and present them in their connections, one to the other, so that the general reader may have at least a tolerably clear understanding of the matter, is one of the first objects of this chapter. And perhaps it were well to begin at the beginning.

The English word "Church" occurs in the New Testament one hundred and thirteen times, and corresponding with this, the Greek word "Ecclesia" occurs one hundred and eleven times. In Acts xix—37, where the English has "robbers of churches," the Greek has "sacrilegious persons;" and in 1 Peter, v—13, there is no word in the Greek Testament to correspond with the English word *Church*,

as found italicised in that place. Now what do these words mean? What idea is conveyed by them?

Any one may see what the lexicographers say, and learn what definition they give. We can easily ascertain that the word *ecclesia*, as used by the Greeks, meant an assembly of any kind, good or bad—hence Xenophon used it in reference to a mob. And we can as easily learn what the word "church" means, according to the lexicons. We will learn from them that it is derived from two Greek words which signify "the House of the Lord." But what do they mean as used in the New Testament? The answer is: In all cases where they are there found, they mean either: 1. The aggregate—the totality of those in every place who believed in Christ, feared God, and wrought righteousness—loved Christ and kept his commandments: or 2. A particular company of believers, united here or there, where they heard the word, received the ordinances, and, by Christian communion and fellowship—by exhorting, admonishing, and comforting one another, helped each other to work out their salvation.

In the XIIIth Article of Religion of the Methodist Churches, which itself is but an abridgement of the XIXth Article of the Church of England, it is thus expressed: "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the

same." With this view the Westminster Confession substantially agrees. So also does the Heidleberg Catechism and so do Christian peoples generally.

A late writer[1] has some excellent and well-timed remarks on the significance of the word *Ecclesia*, agreeing, with Donnegan and others, that it was used by the Athenians to signify an assembly of citizens called out of the mass by the herald or crier, for civil functions pertaining to the public weal. Hence, companies of persons called out from the masses of men by the heralds of the gospel were called *ecclesia*, and were *eclect*, or *eclected*, that is, called out from the world, to citizenship in the divine commonwealth or kingdom. Taking this word *eclect* from the Latin, we have *elect*, and hence the true meaning and real significance of a word about which there has been so much bitter controversy, in which the word has been used to denote almost anything else than its original and true significance.

The Church, then, is a particular company of believers, or the aggregate of believers in Christ. In this latter sense the word is used less frequently in the New Testament than in the former. Examples may be found in Math. xvi—18, "Upon this rock will I build my Church." Acts ii—47, "The Lord added to the Church (that is to the entire body of believers) daily." Then Eph. iii—21, "Unto Him be glory in the Church." See, also, Heb. xii—23,

[1]Dr. Bethune's Lectures on the Catechism, Vol. II., Sec. 25, p. 58, *et seq.*

Col. i—24, and a few other places where the word is obviously used as stated.

For evidence that the word is also and more generally used to denote a particular company of believers, read of the church *in* Smyrna, the church *in* Pergamos, the church *in* Thyatira, the church *in* Sardis, the church *in* Philadelphia—the church that was in the house of Priscilla and Aquila—the church that was in the house of Philemon, and the church that was in the house of Nymphas. These could have been none other than companies of believers which met and worshiped at the places designated. Then when we consult the history of Apostolic preaching and founding churches, as that history is contained in the Acts of the Apostles, and here and there indicated in the Epistles, we find the Apostles ordained elders in every church, and at certain places they "gathered the church together," or saluted the church and addressed their letters to the church at this, that, or the other place—all of which goes clearly to show in what sense the word was then used and what signification was attached to it—*particular companies of believers in Christ.*

From the earlier times these churches, or some of them at least, had their deacons, or servants—their presbyters, or elders, and their bishops, or overseers. That some of these deacons preached the gospel there can be no doubt, but that *all* did so is not so clear; and even now it might be very difficult to prove from the Scriptures whether they really

constituted a separate and distinct *order* in the regular ministry of the Church. The word "*diakonos*, in its proper and primitive sense, denotes a servant who is always near his master, waits on him at table, and always ready to obey his commands." And the first deacons of the church were selected not by the Apostles, nor were they directly called of God as were the Apostles, but were chosen by the church, at the suggestion and under the direction of the Apostles, for the reason, that it was not proper they —the Apostles—should "leave the word of God and serve at tables." When thus selected by the church they were appointed or confirmed in the office by the Apostles. (See Acts vi., 1—6.)

In some instances in the primitive church females were invested with this office, and called deaconesses, such as the one mentioned by Paul in Rom. xvi—1. "These," says Calmet, who is regarded as excellent authority, "served the church by visiting and administering to the wants of those of their own sex." But then the Apostles themselves were sometimes, in the New Testament, called deacons. In 2 Cor. vi—4, Eph. iii—7, Col. i—23, the word *diakonos* is rendered minister, and applied to the Apostles. So we can draw no certain proof from the word itself, further than that it was used to designate a servant, or minister, and that service or ministering might be on the part of an Apostle or an elder, and even Christ himself is called the deacon (minister) of circumcision (Rom. xv—8).

A close inquiry into the history of the primitive church reveals the fact that the word signifying servant or minister was variously applied. And further, that there were probably two orders of deacons—1. "deacons of the table, whose principal business it was to collect and distribute alms; and, 2. deacons of the word, whose business it was to preach and instruct the people." The first order passed away with the abolition of the community of goods, and the second order was continued. Philip first served tables, and afterward devoted himself entirely to preaching the word. (Compare Acts vi—5 with Acts viii—5, etc.)

Still further: It is sufficiently clear that deacons in the primitive church gave the bread and wine in the Eucharist, and carried it to those who were absent, and that they also preached, administered baptism, and were set apart by the imposition of hands.

In this two-fold character of the diaconate in the primitive church we may find the origin of practices by denominations of the present day. Some follow the practice of having the "deacons of the tables," others that of "deacons for preaching and teaching the people," and thus both claim the practice of the primitive church as authority for their course.

As to Presbyters or Elders and Bishops, the question of their identity as an order in the ministry is too well and too firmly settled to need discussion now. Stillingfleet, Lord King, and others of former

days, to say nothing of more recent writers, have placed that question whence it can not be removed. Hence, with all due respect and with becoming modesty, it may be said that when Bishops Coke and Asbury in their notes, as quoted in a preceding chapter, sought to justify the Presiding Eldership as a *necessary* adjunct to the episcopacy, they occupied grounds which are scarcely tenable except as it applied to the Methodist Church, whose polity they were explaining and defending. On the grounds, however, of abstract right and practical utility, it may be fully justified.

As to church government it is by no means difficult to understand how different forms may have arisen. Suppose, in Apostolic times, a church were founded in some region quite remote from all other churches, Elders for it were ordained, and then the founders passed on and left its people to be guided by the general teachings of the word they had received subsequently supplemented by the written gospel and inspired epistles. In its comparative isolation its government would necessarily have been congregational. And so it may have remained for years and years, and others hearing of its peace and prosperity may have followed the example, and in course of time a congregational form be adopted by many. Then suppose another church, founded elsewhere but under similar circumstances. It also was in isolation, but being more prosperous in regard to numerical increase than the other, it sent out colo-

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nies here, there, and yonder. These colonies would naturally remain more or less in sympathy and fellowship with the Mother Church and look to it for advice and encouragement, and thus there would in time spring up, by consent of parties, either a presbyterial form of government or the colonies would request the pastor of the Mother Church to exercise a general oversight of all, and this, followed by his successors, would make the form episcopal, the other presbyters or elders, agreeing that he, the overseer or bishop of all, should exercise certain ministerial functions from which, for the sake of greater good, they would refrain. And this is understood to be the principle on which is founded the episcopacy of the Methodist Episcopal Churches. Certain rights and privileges belonging to the Elders as a body, with certain duties devolving upon them, are for convenience and the securing of greater success, transferred to one or more of their number by whom alone these rights are subsequently exercised. For instance, the right of ordaining other ministers inheres in the Eldership, and they relegate the duty to one or more of their number and set him or them apart for a special work, as Paul and Barnabas were separated for a special work by command of the Holy Ghost.

This brings us more directly to the consideration of episcopacy as held and practiced among Methodists.

The separation of the American Colonies from the

mother country made it necessary that there be also a separation of the Methodists of this country from those of Great Britain. This necessity was felt and acknowledged by all; hence provisions were made in 1784 to meet it. In his letter of September 10th of that year, directed to the brethren in America, Mr. Wesley said:

"Lord King's account of the Primitive Church convinced me many years ago that Bishops and Presbyters are the same order, and consequently have the same right to ordain."

Appreciating the condition and necessities of the brethren in America and acting upon the principle stated, he, with Rev. Mr. Creighton and Rev. Thomas Coke, Presbyters of the Church of England, proceeded to ordain Richard Whatcoat and Thomas Vasey to the Eldership in the Church of God, and this Presbytery selected and ordained Dr. Coke as general overseer or superintendent for the American Societies. Soon after, these newly ordained men, Coke, Whatcoat and Vasey started for this country, which they reached on the 3d of November, and a general conference of the preachers was called, and met at Baltimore on the 25th of the following month, at which it was

"*Resolved*, We will form ourselves into an Episcopal Church under the direction of superintendents, elders, deacons, and helpers, according to the forms of ordination annexed to our Liturgy and the Form of Discipline set forth in these minutes."

This was the *organic* law under which the Church was constituted. The Liturgy named was an abridgement of that of the Church of England

which Mr. Wesley had prepared, caused to be printed and sent over for their use. The minutes referred to were what were termed "The Larger Minutes," containing the rules and regulations adopted from time to time by the British Conference, and by which the Societies in America had been governed to that date. From these minutes the First Discipline of the Methodist Episcopal Church was constructed. The Liturgy was printed in 1784 and contained the twenty-five Articles of Religion—forms for ordaining ministers, etc.

Of the eighty-three preachers then in the connection sixty were present at that conference. Then the Annual Minutes for 1785 record the fact that the formation of an independent church with an episcopal form of government was effected by a unanimous vote. Then in the edition of the Discipline for 1792 appeared the chapter and sections concerning the "Origin of the Methodist Episcopal Church," but the substance of it, under a different heading, was in the Discipline of 1789. This chapter or section remained in each subsequent edition of the Discipline until a comparatively recent date, and therefore need not be copied here.

Thus far, in regard to the origin and early history of Methodist Episcopacy. The question next to be considered pertains to the manner in which this episcopacy has been construed and understood from time to time.

Though the published journals of that conference

are silent on the subject, history says, the General Conference of 1796 requested the Bishops to prepare explanatory and defensive notes on the several chapters of the Discipline for the benefit of both preachers and people. This was done. Such notes were prepared, and the General Conference of 1800 ordered that they be printed in such form as to be "bound up with the Discipline." This also was done. By this order the Conference virtually adopted those notes. And now whatever is found therein may properly and safely be regarded as having the full endorsement of both the Bishops and the General Conference of that date.

In section iv. of the Discipline, as it then was, "Of the Election and Consecration of Bishops, and of their duty," the "notes" say:

"In considering the present subject, we must observe that nothing has been introduced into Methodism by the present episcopal form of government, which was not before fully exercised by Mr. Wesley. He presided in the Conferences; fixed the appointments of the preachers for the several circuits; changed, received or suspended preachers wherever he judged that necessity required it; traveled through the European connection at large; superintended the spiritual and temporal business, and consecrated two bishops, Thomas Coke and Alexander Mather, one before the present episcopal plan took place in America, and the other afterward, besides ordaining elders and deacons. But the authority of Mr. Wesley and that of the bishops in America differ in the following important points:

"1. Mr. Wesley was the patron of all the Methodist pulpits in Great Britain and Ireland *for life*, the sole right of nomination being invested in him by all the deeds of settlement, which gave him exceeding great power. But the bishops in America possess no such power. The property of the preaching-houses is invested in the trustees, and the right of nomination to the

pulpits, in the General Conference, and in such as the General Conference shall from time to time appoint. This division of power in favor of the General Conference was absolutely necessary. Without it the itinerant plan could not exist for any long continuance. The trustees would probably, in many instances, from their *located* situation, insist upon having their favorite preachers stationed in their circuits, or endeavor to prevail on the preachers themselves to *locate* among them, or choose some other settled minister for their chapels. In other cases, the trustees of preaching-houses *in different circuits* would probably insist upon having the *same* popular or favorite preachers. Here, then, lies the grand difference between Mr. Wesley's authority, in the present instance, and that of our American bishops. The former, as (under God) the father of the connection, was allowed to have the *sole*, *legal*, *independent* nomination of preachers to all the chapels; the latter are *entirely dependent* on the General Conference.

"But why, may it be asked, does the General Conference lodge the power of stationing the preachers in the episcopacy? We answer: On account of their entire confidence in it. If ever, through improper conduct, it loses that confidence in any considerable degree, the General Conference will, upon evidence given, in a proportionable degree, take from it this branch of its authority. But if ever it evidently betrays a spirit of tyranny or partiality, and *this* can be proved before the General Conference, the whole will be taken from it; and we pray God, that in such case the power may be invested in other hands! And alas! who would envy anyone the power? There is no situation in which a bishop can be placed, no branch of duty he can possibly exercise, so delicate, or which so exposes him to the jealousies not only of false but of true brethren, as this. The removal of preachers from district to district, and from circuit to circuit, very nearly concerns them, and touches their tenderest feelings; and it requires no small portion of grace for a preacher to be *perfectly* contented with his appointment, when he is stationed in a circuit where the societies are small, the rides long, and the fare coarse. Anyone, therefore, may easily see, from the nature of man, that though the bishop has to deal with some of the best of men, he will sometimes raise himself opposers, who, by rather over-rating their own abilities, may judge him to be partial in respect to their appointments; and

these circumstances would weigh down his mind to such a degree as those who are not well acquainted with the difficulties which necessarily accompany public and important stations among mankind, can hardly conceive.

"May we not add a few observations concerning the high expediency, if not necessity of the present plan. How could an itinerant ministry be preserved through this extensive continent if the yearly conferences were to station the preachers? They would, of course, be taken up with the *sole* consideration of the spiritual and temporal interests of *that part* of the connection, the direction of which was intrusted to them. The necessary consequence of this mode of proceeding would probably, in less than an age, be *the division of the body* and *the independence* of each yearly conference. The conferences would be more and more estranged from each other for want of a mutual exchange of preachers; and *that grand spring, the union of the body at large*, by which, under divine grace, the work is more and more extended through this vast country, would be gradually weakened, till at last it might be entirely destroyed. The connection would no more be enabled to send missionaries to the Western States and Territories, in proportion to their rapid population. The grand circulation of ministers would be at an end, and a mortal stab given to the itinerant plan. The surplus of preachers in one conference could not be drawn out to supply the deficiencies of others, through declensions, locations, deaths, etc., and the revivals in one part of the continent could not be rendered beneficial to the others. *Our grand plan*, in all its parts, leads to an *itinerant* ministry. Our bishops are *traveling* bishops. All the different orders which compose our conferences are employed in the *traveling line;* and our local preachers are, *in some degree*, traveling preachers. Everything is kept moving as far as possible; and we will be bold to say that, next to the grace of God, there is nothing *like this* for keeping the whole body alive from the center to the circumference, and for the continual extension of that circumference on every hand. And we verily believe, that if our episcopacy should, at any time, through tyrannical or immoral conduct, come under the severe censure of the General Conference, the members thereof would see it highly for the glory of God to preserve the present form, and *only* to change the men.

"2. Mr. Wesley, as the venerable founder (under God), of

the whole Methodist society, governed without any responsibility whatever; and the universal respect and veneration of both the preachers and people for him, made them cheerfully submit to this; nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer's glory, than that blessed man of God. But the American bishops are as responsible as any of the preachers. They are *perfectly subject* to the General Conference. They are indeed conscious that the conference would neither degrade nor censure them, unless they deserve it. They have, on the one hand, the fullest confidence in their brethren; and, on the other, esteem the confidence which their brethren place in them, as the highest earthly honor they can receive.

"But this is not all. They are subject to be tried by seven elders and two deacons, as prescribed above, for any immorality, or supposed immorality; and may be suspended by two-thirds of these, not only from all public offices, but even from being private members of the society, till the ensuing General Conference. This mode subjects the bishops to a trial before a court of judicature considerably inferior to that of a yearly conference. For there is not one of the yearly conferences which will not, probably, be attended by more presiding elders and deacons than the conference which is authorized to try a bishop, the yearly conferences consisting of from thirty to sixty members. And we can, without scruple, assert that there are no bishops of any other episcopal church upon earth who are subject to so strict a trial as the bishops of the Methodist Episcopal Church in America. We trust they will never *need* to be influenced by motives drawn from the fear of temporal or ecclesiastical punishments, in order to keep *from vice;* but if they do, may the rod which hangs over them have its due effect; or may they be expelled from the church, as 'salt which hath lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

"3. Mr. Wesley had the entire management of all the conference funds and the produce of the books. It is true, he expended all upon the work of God, and for charitable purposes; and rather than appropriate the least of it to his own use refused, even when he was about seventy years of age, to travel in a carriage, till his friends in London and Bristol entered into a private subscription for the extraordinary expense. That

great man of God might have heaped up thousands upon thousands, if he had been so inclined; and yet he died worth nothing but a little pocket money, the horses and carriage in which he traveled, and the clothes he wore. But our American bishops have no probability of being rich. For not a cent of the public money is at their disposal; the conferences have the entire direction of the whole. Their salary is sixty-four dollars a year; and their traveling expenses are defrayed. And with this salary they are to travel about six thousand miles a year, 'in much patience,' and sometimes 'in afflictions, in necessities, in distresses, in labors, in watchings, in fastings,' through 'honor and dishonor, evil report and good report; as deceivers, and yet true; as unknown and yet well known; as dying, and, behold,' they 'live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things;' and, we trust they can each of them through grace say, in their small measure, with the great apostle, that 'they are determined not to know anything, save Jesus Christ, and him crucified; yea, doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus their Lord; for whom they have suffered the loss of all things, and do count them but dung that they may win Christ.'

"We have drawn this comparison between our venerable father and the American bishops, to show to the world that they possess not, and, we may add, they aim not to possess that power which he exercised and had a right to exercise, as the father of the connection; that, on the contrary, they are perfectly dependent; that their power, their usefulness, themselves, are entirely at the mercy of the General Conference, and, on the charge of immorality, at the mercy of two-thirds of the little conference of nine.

"To these observations we may add: 1. That a branch of the episcopal office, which, in every episcopal church upon earth, since the first introduction of Christianity, has been considered as essential to it, namely *the power of ordination*, is *singularly* limited in our bishops. For they not only have no power to ordain *a person for the episcopal office* till he be first elected by the *General* Conference, but they possess no authority to ordain *an elder* or a *traveling deacon* till he be first elected by a *yearly* conference; or a local deacon, till he obtain a testimonial, signifying the approbation of the society to which he belongs,

countersigned by the general stewards of the circuit, three elders, three deacons, and three traveling preachers. They are, therefore, not under the temptation of ordaining, through interest, affection, or any other improper motive; because it is not in their power so to do. They have, indeed, authority to suspend the ordination of an elected person, because they are answerable *to God* for the abuse of their office, and the command of the apostle, 'Lay hands suddenly on no man,' is absolute; and we trust, where conscience was really concerned, and they had *sufficient reason* to exercise their power of suspension, they would do it even to the loss of the esteem of their brethren, which is more dear to them than life; yea, even to the loss of their usefulness in the church, which is more precious to them than all things here below. But every one must be immediately sensible how cautious they will necessarily be, as men of wisdom, in the exercise of this suspending power. For unless they had such weighty reason for the exercise of it as would give some degree of satisfaction to the conference which had made the election, they would throw themselves into difficulties, out of which they would not be able to extricate themselves but by the meekest and wisest conduct, and by reparation to the injured person.

"2. The bishops are obliged to travel till the General Conference pronounces them worn out or superannuated; for that certainly is the meaning of the answer to the sixth question of this section. What a restriction! Where is the like in any other episcopal church? It would be a disgrace to our episcopacy to have bishops settled on their plantations here and there, evidencing to the world that, instead of breathing the spirit of their office, they could, without remorse, *lay down their crown*, and bury the most important talents God has given to men! We would rather choose that our episcopacy should be blotted out from the face of the earth, than be spotted with such disgraceful conduct! All the episcopal churches in the world are conscious of the dignity of the episcopal office. The greatest part of them endeavor to preserve this dignity by large salaries, splendid dresses and other appendages of pomp and splendor. But if an episcopacy has neither the dignity which arises from these worldly trappings, nor that infinitely superior dignity which is the attendant of labor, of suffering and enduring hardship for the cause of Christ, and of a venerable old age, the

concluding scene of a life devoted to the service of God, it instantly becomes the disgrace of a church and the just ridicule of the world!

"Some may think that the mode of traveling which the bishops are obliged to pursue is attended with little difficulty, and much pleasure. Much pleasure they certainly do experience, because they know that they move in the will of God, and that the Lord is pleased to own their feeble labors. But if to travel through the heat and the cold, the rain and the snow, the swamps and the rivers, over the mountains and through the wilderness, lying for nights together on the bare ground and in log houses, open to the wind on every side, fulfilling their appointments, as far as possible, whatever be the hindrance—if these be little difficulties, then our bishops have but little to endure.

"We have already quoted so many texts of Scripture in defense of episcopacy and the itinerant plan, that we need only refer our reader to the notes on the first and third sections. The whole tenor of St. Paul's epistles to Timothy and Titus clearly evidences, that *they* were invested, on the whole, with abundantly more power than our bishops; nor does it appear that they were responsible to any but God and the apostle. The texts quoted in the notes on the third section, in defense of the itinerant plan, we would particularly recommend to the reader's attention; as we must insist upon it, that *the general itinerancy* would not probably exist for any length of time on this extensive continent, if the bishops were not invested with that authority which they now possess. They alone travel through the whole connection, and therefore have such a view of the whole, as no yearly conference can possibly have.

One bishop, with the elders present, may consecrate a bishop who has been previously elected by the General Conference. This is agreeable to the Scriptures. We read, 2 Tim. 1, 6, 'I put thee in remembrance that thou stir up *the gift* of God *which is in thee*, by the putting on of *my* hands.' Here we have the imposition of the hands of the apostle. Again, we read, 1 Tim. 4, 14, 'Neglect not *the gift that is in thee*, which was given thee by prophecy, with the laying on of the hands of the *presbytery*.' Here we have the laying on of the hands of *the elders*. And by comparing both passages, it is evident that the imposition of hands was, both in respect to the apostle and the elders, *for the*

same gift. Nor is the idea that three bishops are necessary to consecrate a bishop, grounded on any authority whatever, drawn from the Scriptures, or the practice of the apostolic age.

"The authority given to, or rather declared to exist in, the General Conference, that in case there shall be no bishop remaining in the church, they shall elect a bishop, and authorize the elders to consecrate him, will not admit of an objection, except on the supposition that the fable of an uninterrupted apostolic succession be allowed to be true. St. Jerome, who was as strong an advocate for episcopacy as perhaps any in the primitive church, informs us that in the church of Alexandria (which was, in ancient times, one of the most respectable of the churches), the college of presbyters not only elected a bishop on the decease of the former, but consecrated him by the imposition of their own hands *solely*, from the time of St. Mark, their first bishop, to the time of Dionysius, which was a space of about two hundred years; and the college of presbyters in ancient times answered to our General Conference."

Such were the views entertained by the Bishops and Elders of the Methodist Episcopal Church at the close of the last and the beginning of the present century. The attentive reader will observe with what clearness and distinctness the right of governing the church according to the divine law is acknowledged to be vested in the eldership, and how frankly it is admitted that the Bishops were "*entirely dependent*" on the General Conference, or the aggregate body of Elders. Herein the supremacy of the General Conference in all matters pertaining to the government of the church is admitted.

Chapter Fourteenth.

THE EPISCOPACY—CONTINUED.

IT will be well if the reader keep in mind the fact that the Church of God on earth is a *kingdom*—not of this world, but from on high—a Spiritual kingdom, of which Christ is the King, His word is the Law—and truly converted men and women are the subjects. Ministers of the gospel are "Ambassadors for Christ"—that "in Christ's stead" they may beseech men to be reconciled to God. But the terms or conditions of reconciliation are fixed. No man, nor set of men, dare add to or take from them, on pain of having their part taken from the "book of life." They must deliver their message as they received it, without adding thereto or subtracting therefrom. In like manner, they that rule in the Church must rule according to the Divine Word—neither more nor less—that, and that only. Hence, no man nor set of men have any right to undertake to make laws for the government of the Church of God. The law has been divinely given, and heaven and earth may pass away but not one jot nor one

tittle of that law shall ever fail. It has been given for all time as well as for all peoples. It changeth not. It was, it is, and ever shall be. The administration of this law is given to the church—the executive power vested in the eldership, where it has ever been and where it will remain. But this eldership can never confer power itself does not possess. The body of elders may lawfully set apart one or more of their number to do a specific work which legitimately belongs to them as a body; but when they do so they are bound to see that the work is done, and that it be done according to the divine law. This is imperative. When the elders of the Methodist Church elect Superintendents or Bishops to exercise certain functions and perform certain duties which primarily pertain to the eldership, they constitute these bishops—their agents to do certain parts of their work, and it is a principle of common law, as well as a dictum of common sense, that what a man does by another he does himself. So by every token these elders are bound to superintend their superintendents and oversee their overseers—holding them to a strict accountability and never permitting them to go beyond, nor contrary to, nor stop short of the requirements of the Divine Word. By that Word they must be governed; and their rules of order, discipline, modes of procedure, etc., must all be conformed thereto. So that what is usually termed church government is, properly speaking, no more, nor can it lawfully be any more,

than a system of rules, regulations, or modes of procedure, by which the law of the church as found in the Word of God, is maintained and carried out. The Divine Word must have its proper place before and above all else—and all else be subordinated to its claims. Mistakes on this point have brought many evils on the church and are likely to bring many more. Whenever and wherever mere human institutions, in the form of rules of order, discipline, and the like, have been made paramount or even tantamount to God's Word, there has sprung up a class of ecclesiastical pettifoggers and worldly ministers whose course has violated the right, shamed justice, and brought a reproach upon the name of our holy religion. The spirituality of a church is only preserved, and can only be preserved, by conformity to the church law as given by the Great Master. Episcopal, Presbyterial, and Congregational forms may all find warrant in the sacred Scriptures. They are but different modes by which it is sought to reach the same end—*obedience to the revealed will of Christ*. That which is commonly called "high-churchism," and which in reality is hierarchism, finds no sanction in the Word of God; but it seems to have entered the minds of but few persons that spiritual hierarchism may, and often does, as certainly exist in Congregational and Presbyterial as in Episcopal forms of government. Yet such is the fact, though it does not necessarily inhere in either form. It owes its origin and continuance to the corruption, arrogance, and "cunning

devices" of men, and not to the essential character of either or all of these forms of administration. Our religion must not be allowed to degenerate into mere ecclesiasticism ; nor must our ecclesiasticism be abandoned, else fanaticism will run wild and throw everything into confusion, as has of late been threatened in the professed evangelism of comparatively irresponsible men and women. There is a wide gulf between a sound scriptural ecclesiasticism and the ravings of a run-mad fanaticism. Hierarchism and fanaticism are the opposite extremes, between which is found a Scriptural ecclesiasticism that must not be abandoned nor ignored.

After all that has been said and written on the subject it were little else than a waste of time and labor for one now to undertake to prove the Scriptural character of the Methodist Episcopacy. That has been done, and done so effectually that its bitterest opponents now attempt little more than significantly shake their heads and give themselves to undignified and unmanly sneers and attempted ridicule. There is no argument, nor rhyme nor reason in these, and they may therefore be suffered to pass as "passeth the idle winds."

What Methodist Episcopacy was, and how it was construed by the assembled wisdom of the church at the organization in 1784, and down to the close of the General Conference of 1800, is fully set forth in the "Notes" by Bishops Coke and Asbury, as copied in the preceding chapter. If during the

twelve years succeeding, or from 1800 to the delegated General Conference of 1812, there were any material changes either in the nature, the manner of construing or understanding, or the practical workings of that Episcopacy, history fails to record them.

The general reader will need here to be reminded of the fact that what were called conferences from 1773 to 1784 were merely meetings, assemblages, or conventions of the preachers acting in this country under the direction of Mr. Wesley. They met sometimes according to localities, and then were termed "district conferences," and the general meetings held annually were called yearly conferences. It was at a general meeting of the preachers that the church was organized. Then in 1785 they held three Annual Conferences, one in North Carolina, one in Virginia, and one in Maryland—and thenceafter the number was increased as the work extended. In 1792 there was a general conference of the preachers who had traveled during four years, and that was the beginning of those quadrennial meetings called general conferences. These quadrennial conferences were continued till 1808, when the number of elders was so great as to make the continuance of that plan impracticable, and provisions were then made for a delegated general conference to be held in 1812. Among those provisions was the substance of the Six Restrictive Rules.

All this is noted here as preparatory to an inquiry into what has been called the "Constitution" of the

Methodist Episcopal Church. This inquiry is pertinent because, if it do not help us to a clearer understanding of the nature of the Episcopacy, it may assist us to an understanding of the difference of opinion existing between the M. E. Church, North, and the M. E. Church, South, on that particular point.

During the last thirty years, or ever since 1844, we have all seen and heard much about the constitution of the church, and the constitutionality or unconstitutionality of this, that or the other particular measure. So much, indeed, have we heard that a close inquiry into the subject becomes matter of intense interest, as well as of no small importance. Where, then, do we find the constitution of the church, and when found what is it?

In the ordinary affairs of life, the "constitution" of a society is usually considered to be that which expresses the conditions under which the society was organized, and according to which all its operations are carried on. Agreeably to this understanding, the constitution of the Christian Church must always be found in the New Testament; for if a church be founded on any principles or under conditions other than those expressly taught in, or clearly inferable from, the New Testament teachings, it *is not a Christian Church.* This is undeniable. But this is not what is meant in the present case; reference is had to that system of Rules and Regulations agreed upon by which the provisions of

the constitution proper may be carried out, or, if you please, laws or rules of action adopted under the constitution and agreeably thereto, in order that the true ends of church organization may be the more directly and efficiently secured. This we may understand to be the meaning of constitution as used in the connection under notice.

Then, in this sense, what is the constitution of the Methodist Episcopal Church? Evidently it is that which expresses the conditions on which the organization was effected, and is found in the answer to Question 3d in their first Discipline, thus—"We will form ourselves into an Episcopal Church under the direction of superintendents, elders, deacons and helpers, according to the forms of ordination annexed to our Liturgy, and the form of Discipline set forth in these minutes."

The constitution, then, as the word is here used, was found in the Discipline framed in 1784. The directive or executive power was lodged in "superintendents, elders, deacons and helpers." The duties of each were prescribed, and subsequently explained in the "Notes" of the Bishops, as already seen. This constitution was modified by the General Conference of 1792, and again by the Conference of 1796, and by that of 1800, also by that of 1808, at which provisions were made for a Delegated General Conference, to be held in 1812. That is, the whole body of the eldership, delegated to a specific number all their power to make "rules and

regulations" for the Church, but under certain restrictions, the substance of which stand in the Discipline to-day, and are known as the "Six Restrictive Rules." Under these restrictions the Conference of 1808 said, "The General Conference shall meet on the first day of May, 1812, and thenceforward on the first day of May once in four years, perpetually," and "shall have full powers to make rules and regulations for our Church." That is, the delegated General Conference was invested with full powers to do whatever might be deemed proper to be done under the specified limitations. But, if at any time, it were thought necessary to do what these restrictions said the Conference should *not* do, then the matter must be referred back to the eldership as a body, and *they* should determine whether or not the thing should be done; that is, plainly, they delegated a part of their work to this Conference, and a part they retained; and to this day, they (the body of elders) can do what the General Conference can not do. They, if they so elect, can go beyond any or all the restrictions they put upon the Conference. They have allowed the General Conference full powers to make rules and regulations for the Church; that is, to change the constitution or the conditions on which the Church was organized, at any regular meeting, except in the particulars noted in the six restrictive rules; and changes have accordingly been made by every succeeding Conference. So the case stands about thus:

The delegated Conference became the agents or trustees of rights invested in the elders. The General Conference has no power except what was derived from this source; and what was granted may be, on occasion, recalled, as the indefeasible right inheres in the original grantors.

But with all these facts before them, there is a marked difference of opinion as to what really is the Constitution of the Church. Nor does this difference exist only as between the Methodists in the North and those in the South; but neither side fully agree among themselves.

For example: here before the writer are the views of two representative men of the Methodist Episcopal Church, South. The first contends the Constitution is found in the Six Restrictive Rules, which, as he says, consist—including the proviso—of twelve articles, and proceeds to enumerate them.[1] Then right by the side of this is another who says:

"We reject, and always have, as absurd and utterly untenable the position that the 'restrictive articles' (rules) are the Constitution of the Church. The proposition appended to the articles is sufficient without anything else to overthrow the pretension.

* * * * * * * *

"We have a Constitution, however, as certainly as the United States have, ... consisting mainly, as does the British Constitution, of declaratory acts, statutes, rules and regulations, together with construction, precedent and usage, as means of compact, union and action, and thus forming a body of law, which is in fact our only Constitution. In a word,

[1] Dr. Wm. A. Smith. Sermon on the Character of Bishop Soule. Page 15.

our only Constitution is our book of statutes, rules and regulations—The Discipline of the Church."[2]

Here is a wide difference between these two good and great men. If Dr. Smith and those who agree with him be right, then the Church had no Constitution during the first twenty-four years of its organized existence; and how it came to be organized and continued as an organization for a quarter of a century without an organic law or constitution, is a matter that might well puzzle the wisest of men. The views of Dr. Bascom must be regarded as far more consistent and satisfactory.

If, then, the Discipline of the Church be the Constitution of the Church, the way is at once open for a clear understanding of the nature and powers of its episcopacy. For here, again, there is great difference in opinion; and this difference is not only as between the two branches of Episcopal Methodism, as at present existing in this country, but also as between individuals as connected with these branches respectively.

Perhaps the most exact, and, therefore, the most satisfactory presentation of the points of difference, as between the two churches, North and South, may be made from the protest of the minority of the General Conference of 1844, in the case of Bishop Andrew; and the reply to that protest, which was drawn up by Drs. Durbin, Peck and Elliott, appointed by the majority of the Conference for that

[2] Dr. Bascom. Methodism and Slavery. Page 67.

purpose; and which reply was accepted by that majority and spread upon the records of the Conference.

The protest was signed by sixty names: fifty-one of that number represented delegates from the South, and fifty-four of the sixty were subsequently connected with the M. E. Church, South.

The protest and reply may therefore be regarded as fair exponents of the views of the parties respectively; and the points of difference may be briefly set forth as follows:

The protest affirms that—

"As the Methodist Episcopal Church is now organized, and according to its organization since 1784, the episcopacy is a co-ordinate branch—the executive department of the government. A bishop of the Methodist Episcopal Church is not a mere creature—is in no prominent sense an officer of the General Conference.

"The bishops are beyond doubt an integral constituent part of the General Conference, made such by law and the Constitution, and because elected by the General Conference, it does not follow that they are subject to the will of that body, except in conformity with legal right and the provisions of law in the premises.

"As *executive officers* as well as *pastoral overseers*, the bishops belong to the Church as such, and not to the General Conference, as one of its counsels or organs of action merely.

"Because bishops are in part constituted by the General Conference, the power of removal does not follow. Episcopacy even in the Methodist Church is not a mere appointment to labor. It is an official consecrated station under the protection of law, and can only be dangerous as the law is bad, or the Church corrupt."

These extracts, taken from different parts, and from different connections of the "Protest," are

sufficient to afford the reader a correct and clear idea of the views entertained by the signers, as to the nature of the Episcopacy in the Methodist Church.

To these positions, taken separately or collectively, the "Reply" excepts, and either directly or indirectly maintains their opposites. Hence what the authors of the reply, and the majority of the General Conference of 1844, understood to be the nature and powers of the Episcopacy, may be easily learned by a careful study of the points quoted, and as carefully considering their opposites.

In the debate which preceded the action that gave rise to the protest, some of the speakers went further than does the protest, and on the other side much farther than does the reply. But these were the utterances of individuals under the warmth and ardor of debate, and should not therefore be regarded as the opinions of other than the speakers themselves. With the protest and reply, however, it is different. These were evidently drawn up with great care and deliberateness, and, as already remarked, may justly be regarded as fair exponents of the views of the parties respectively.

Here, then, are the real points of difference between the two branches of Episcopal Methodism in this country.

But while this is true, as between these two bodies, it is also true there is not entire unanimity between the individuals in either body. In proof: note the

fact that some of the members of the General Conference of 1844, who were then in the North, and remained in the North, signed the protest referred to. And then note the discussions carried on through the periodicals of their Church from time to time until very recently.

In 1874 the Methodist Book Concern at New York published a history of the Discipline, prepared by Dr. Sherman, in the Introduction to which views are expressed in regard to the powers of the General Conference, and, by consequence, of the Episcopacy also, that were violently attacked and opposed through the Church periodicals, by different writers.

These are conclusive as to the North. But how about the South—is there entire unanimity here? Let us see. Here, again, two representative men shall be heard:

In the work from which a quotation has already been made, Dr. Bascom says repeatedly the Episcopacy is the "executive power" in the government of the Church, while Dr. Smith says the "Bishops are the *executive and judicial branches of the government in combination.*" That the Episcopacy is the executive department of the Church is an idea commonly received. How far this is a correct view may be seen hereafter; but that the Episcopacy is both the executive and judicial departments in combination has been maintained by only a few.

The sum of the matter is, there are some in the North who entertain what may be called the South-

ern view—that of the protest; and there are those in the South who incline to the Northern idea—that of the reply.

Now let us see if we can ascertain precisely what are the facts, and what the relation of facts one to another, and of the whole to the case under consideration, and from these draw the legitimate conclusions:

And, first, it can scarcely be doubted but that the Constitution of the Church is to be found in the Discipline as framed in 1784.

This Constitution provided for its own amendment, and accordingly has been amended at every General Conference from that time to the present.

By the provisions of this Constitution superintendents (bishops) became a co-ordinate branch in the government, or rather the administration of the government, of the Church; and precisely the same was true of "elders, deacons and helpers." These are all named in the declarative act, "We will form ourselves into an Episcopal Church, under the direction"—not of superintendents alone, not of elders, or deacons, or helpers (unordained preachers) alone, but "superintendents, elders, deacons *and* helpers." Thus it was at the beginning; thus it is now. Every elder, deacon or helper (unordained preacher), who may be placed in charge of a circuit, or of a single church, becomes a part and parcel of the executive branch, therefore a co-ordinate branch of the government. Can this be denied? If not,

then why so much said about the Superintendency or Episcopacy being a co-ordinate branch, and no mention made of the others? The truth is, that, taken in its full sense, the executive powers of the Church are, by the terms of the Constitution itself, divided among all the various classes of church officers, and the duties of each class are plainly and clearly set forth in the Constitution—Discipline. There we learn what are the rights, privileges, powers and duties of bishops. We learn the same in regard to elders, deacons, preachers in charge, trustees and stewards, or deacons of the tables. All have their place and their appropriate work clearly and definitely prescribed. All are executive officers; all engaged within their respective limits in executing or carrying out the rules of the Church. Each class constitutes an integer of the whole, and each is important to all the others. The same constitution that recognizes and prescribes the duties of one, recognizes and prescribes the duties of the others. And all derive their authority from the same source—the body of the eldership, to which body God has committed the care of the Church.

It may be proper to remark in this connection, that if there has ever been any change in the declarative act of 1784, it was made by the Church, South, in 1866, when the lay element was introduced into the Annual and General Conferences, and the laity thus introduced became a factor in the directive power of the Church, thus, under prescribed limita-

tions, adding to the number of those under whose direction the affairs of the Church should be carried on, without at all abridging the rights or lessening the powers of the original factors.

It has been pleaded, as a peculiarity of the Episcopacy of the Methodist Episcopal Church, that the Conference of 1784 did not create it, but rather it gave vitality and power to the Conference. This is not altogether correct, and is calculated to mislead. True, the Conference did not *create* the Episcopacy, no more did it create the eldership or the diaconate, but by their unanimous acceptance, at the suggestion of another, of an Episcopal form of government, including these particulars, they did what was fully and every way equivalent to an organization of such form by themselves alone. They freely accepted it and incorporated it in their organic law, and by doing all they could do made it their own. So the plea has no force at all as to the power of the Episcopacy, or as to its relation to the Church. They could have modified or rejected it then, or at any General Conference previous to 1812, and it could have been modified or done away with during any quadrennium since that time. It was accepted at first because it pleased the parties concerned, and, for the same reason, it has been retained.

A few words now as to the assumption that in the Episcopacy is lodged "both the judicial and executive power of the government of the Church."

This is not only the position assumed by the

writer previously quoted, but of some others as well, and its out-croppings may be seen in the direct or indirect remarks and allusions often made by some of the prominent men of the Church through the church-papers, or in official rulings. As they seem to understand and maintain it, the assumption is unfounded, erroneous and dangerous. As the executive, so the judicial functions of the government are vested in different classes of persons. Questions of law arising in the trial of a member of the Church must be decided by the preacher in charge, subject to an appeal to the Quarterly Conference. At the Quarterly Conference, the presiding elder must reverse or affirm that decision, subject to an appeal to the President of the next Annual Conference. The President of the next Annual Conference must affirm or reverse the decision, subject to an appeal to the College of Bishops, whose decision, the law says, shall in such cases be final. But right here we meet an open question. Is a decision of the College of Bishops to be regarded as a finality for all time and all conditions, or as a finality only until the meeting of the next General Conference? The law, as it now is, does not say; but precedent, usage and harmonious construction of law, all say, until the General Conference next ensuing, to which body all the bishops are "amenable for their conduct."

So we see the bishops, like the presiding elders, or like those in charge of circuits, are judicial officers

within the limits prescribed by the Discipline or Constitution. All have their executive and judicial functions definitely and clearly pointed out. One may not trench upon another, and yet all are amenable to select bodies of their peers. So that however numerous or divergent the streams of executive and judicial power may be, they all flow from the same source, and all ultimately return to the source whence they came. A more equitable, beneficent or efficient form of church government perhaps has never been devised. Just let every one know his place and keep in it, and friction and inharmony are next to impossible.

This is a point that needs always to be guarded with sedulous care. Each and every church officer must be kept within his own bounds, attending to his own work, never overstepping his prescribed limits nor interfering with the work of another.

Chapter Fifteenth.

THE EPISCOPACY—CONTINUED.

AS will thus be seen, from what has gone before, the episcopal office, in the Methodist Church, is a strictly limited general superintendency. It is not, in right or law, and was never designed to be, the powerful head of a graduated hierarchy; and, should any thing occur in the sentiments or bearing of an incumbent of this office that wears that aspect, it must be attributed to a feeling or temper which really disqualifies him for the place. The Christian, as the Methodist ideal of this officer is, that he should be the servant of all, and certainly his meekness of temper and gentleness of manners should respond to this conception. Should there chance an exception to this rule, so much the worse for the church and the man; since each episcopal aggression must be firmly withstood and effectually overcome, upon peril of the purity, and even of the life, of the itinerancy. Any one at all familiar with the history of the general church can not fail to remember, by what subtle and almost insensible

approaches the incumbents of what was originally a mere presiding eldership passed to the patriarchal and papal thrones; and this history must not be permitted to repeat itself, in the Methodist or any other Protestant denomination. The episcopacy is not, and by Heaven's blessing, never will become, "a co-ordinate branch of the government" of the church, in any other sense than that already pointed out, and whoever claims for it more than this is either greatly mistaken in his views or the enemy of the peace and perpetuity of Methodism.

It is true, that by the terms of our ecclesiastical law, the bishop is authorized to "fix the appointments of the preachers in the several conferences" over which he is himself appointed to preside; but, as has been seen, this power is often more nominal than real, inasmuch as he knows neither the men nor the work, and must rely, for all real acquaintance with both, upon the presiding elders. He may, also, upon the same "information," exercise the same functions "in the intervals of the conferences" within the limits of his episcopal district.

Here, as in a former case, we meet an open question. This confining the work of a Bishop to his Episcopal Districts is a recent amendment of the Constitution or Discipline. Was it intended that a Bishop should exercise the functions of his office nowhere else or that he should be personally and officially responsible for the work on that particular district? This much we can readily understand

and willingly accept as a wise and safe measure. But if it were intended that he should not exercise the functions of his office elsewhere the case is neither so clear nor so satisfactory. And on the principle that whatever is not expressed in the grant is withheld, the language in the case needs to be more explicit. But however it may be in regard to this particular, the great prerogative of the Bishop and his most exalted power is, in the language of the law, "to choose the presiding elders, fix their stations, and change them when he judges it necessary," within the constitutional four-years' limit. Here is space and opportunity for the exercise of the highest qualities of the ruler and military chief in one. A Methodist bishop should have enough of the Napoleonic in his mental type to be able to discover, in every conference over which he presides, a sufficient number of the cleverest spirits to man the presiding elders' districts. If he can not do this, he is out of place, and might serve the church by a prompt resignation of his episcopal office. An error here is a crime; for this, as has already been stated, is the key of the whole Methodist position and the source of its greatest power or weakness. An incompetent, indolent, ambitious, selfish or malignant man in this place could work an amount of mischief to Methodism, in the short space of a single term of his office, which no time nor change may ever be able to repair. It is the bishop's all-eminent duty to see to it that

no such man be chosen as presiding elder. And for this, he has sufficient opportunity, if he be himself—what his position demands. With the presiding elders already in place, he has the closest and most intimate association during several consecutive days and nights, even if he comes to their conference a total stranger. He sees and hears them all day long upon the conference floor, and when the day's session is over, takes them with him to his private council, where he detains them, not unfrequently, to

"The wee sma' hours ayont the twal."

Added to this, he has comparative exhibits from all their fields of labor, present and past. He may judge them wisely by their manner, their temper under trying ordeals, their present ability and their past efficiency. Surely, with them he need not go wrong. Then, if new men are needed for this work, or better ones appear in the body of the conference than those already in charge of it, it is for him to discern them, sound them, try them, prove and approve them. And the remark is sufficiently important to merit pardon for its repetition, that a mistake at this point is simply inexcusable, because its ill effects can rarely or never be repaired. Whole societies may be permanently alienated from the Methodist Communion by a single error of this description, and some of its best factors of usefulness cancelled forever or converted into opposing agencies of eminently injurious efficiency. This is a class of mis-

takes which neither the Methodist Church nor any other can well afford.

Enoch M. Marvin was elected one of the bishops of the M. E. Church, South, by the General Conference held at New Orleans, in 1866. The circumstances, as related by himself, are so singular as to be worthy of particular mention. About the close of the war, being then in the Southwest, he was placed in charge of the Church at Marshall, Texas, where, having been joined by his family, he remained until the meeting of the General Conference. Not being a delegate to that body, it had been his purpose to attend its session as a visitor; but the receipt of a letter, from the presiding elder of the New Orleans District, inviting him to be present and intimating, at the same time, that some of his friends were going to vote for him for bishop, forbade to him that coveted indulgence. He feared that his presence, under the circumstances, would be regarded as an effort to promote his own election; and he resolved, therefore, to stay away from New Orleans until such time as, by his computation, the election should be passed. Within a few days of the prospective close of the conference (having no doubt, though he had heard nothing, that the election was long since settled), he left his home in Marshall in order to be present at its concluding labors. On his way thither, while descending the Red River on a steamboat, he was one day sitting quite alone, and thinking of nothing in especial

which he could remember, when suddenly, and as distinctly as if a human voice had spoken to him conveying the tidings, it was "borne in upon him" that he was elected to the episcopal office. He tried, quite in vain, to shake off the impression; but it was at once vivid and overpowering, and so remained until unknowing anything, he reached the city of New Orleans. There he learned that he was indeed one of the bishops elect, and that the election had occurred on the same day and, as nearly as he could ascertain by a careful comparison of time, at the precise moment, of the corresponding impression to this effect which had so strangely and violently taken possession of his mind some days before and many miles away. To the friend from whom this information is derived, Bishop Marvin did not attempt any explanation of the circumstance which he thus narrated. He simply stated the fact as it is here given, and left it so. There is little doubt, however, that he regarded it as a Divine intimation of his call to the sacred work of the episcopacy; so that he could and did answer, as truly as earnestly, to the question in the ordination service, "Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ? I am so persuaded." He was elected on the first ballot, by seventy-three out of one hundred and forty-four votes.

His first episcopal district comprised the Indian Mission, Texas, East Texas, Northwest Texas and

West Texas conferences. To all these he rendered good and acceptable service; but, for the Indian Mission conference, he did a special work which bound him closely to the hearts of its members and entitled him to the gratitude of the whole connection. This service can not be better or more briefly rendered than in the words of one of his episcopal colleagues:

"The Cherokee, Choctaw, Chickasaw and Creek Indians had been impoverished more than any other people. Both armies had preyed on them, and their attitude had not made the Federal Government propitious. The people were near starvation; and as for our Indian preachers—the case seemed hopeless. Some suggested disbanding. The missionary board, burdened with debt, had not been able to make them any appropriation. He met the emergency. The Conference was held, and the preachers appointed to their circuits. He then drew on himself for $5,000, in quarterly instalments, to support them—and when his routine of official work was done, he spent the winter traveling through the Church at large, pleading the cause of the Indians, and putting money into the empty treasury to meet his drafts. He saved our Indian Mission Conference—and this act signalized his first year in the episcopacy."

His episcopal district for 1867 comprised the St. Louis, Missouri, Arkansas, Little Rock and Indian Mission Conferences. For the first time, now, his home-conferences, the Missouri and St. Louis, were included in his work. The former was held at Macon City, September 4th, and the latter at Kansas City, September 18th. The occasions were of thrilling interest. At both these places he met, himself in possession of the highest ecclesiastical dignity in the gift of the Church, the men and women who had

known him as a poor and obscure boy, a modest and humble youth and a strong and earnest man. None of them had ever expected him to rise so high. In their way they had loved and appreciated him, but not as his peers in the General Conference had done. They could never have looked for this, and when they heard it, received the intelligence with quite as much surprise as delight. Now he was here seated, as of right, in the chair of the Conference, grave, dignified, calm, presiding over all. They had doubted a little (it was but natural that they should) both his dignity and ability, and some had feared that he might be spoiled by pride of place; but he failed them in nothing—neither in the requisites for his high office nor in the tender fellowship which had made him so dear to them in the former days. Loudly they declared, when the Conferences adjourned, that the work was well done. In this there was no exaggeration, though there might have been much enthusiasm. At DesArc, he gave equal satisfaction to the Little Rock Conference, and at Fort Gibson, they received him as the savior of the Conference which, by the word of one already quoted and not given to extravagant eulogy, he certainly was. So passed, almost like a triumph, his first two years of episcopal life and labor.

From the bishop's annual meeting of 1868 he was sent to the Pacific Coast, where he remained for seventeen months, holding in that time two sessions of both the Columbia and Pacific conferences. He

went out by the Isthmus and returned by the Union Pacific Railway. His letters, written during this time, show that his eyes and heart were open to all the influences of the sea and of the land. There, as everywhere, he labored, traveled and preached almost incessantly. His whole heart was evidently in the work. He was bent on doing as much for those far-away conferences as could be accomplished within the time allowed him to remain with them. In this he did not fail. His labor was not in vain. They feel his impulse to-day; and no tenderer or more passionate mourners stood in all that band of bereaved Conferences that so lately wept his untimely loss, than were the isolated sisters of the Western Coast. His letters from that country should be collected and published in a more durable form. They are too valuable to share in the blossom-like frailty of newspaper life.

Returned from California, in 1870, he held the Trinity, East Texas, Texas, Northwest Texas and West Texas conferences. Still his work was in no sense perfunctory. He retained the spirit of his earlier episcopal administration, supported by a larger experience of affairs. He did not merely regulate—he devised. He was constantly on the outlook for new openings and happier opportunities. He sought not merely the improvement, but also the enlargement of the work. In the intervals of the conferences, he still traveled and preached as diligently as ever. He allowed himself hardly any

time for repose. Even where space and time for this much needed purpose had been designated, he yielded a ready assent to every local call for his counsel and assistance; and these local calls were almost incessant. He still continued his correspondence with church papers, and his letters from Texas are among the best which he has ever written.

He returned, in 1871, to the same episcopal district, enlarged by the addition of the Western conference, which was held at Council Grove, Kansas, on the 30th of August. The frequency of his return to the same district evinces the deep and abiding interest which he felt in the work. He was unwilling to leave anything unfinished. Not until he had done his utmost to realize his own ideal, was he willing to entrust the work to other hands. In this matter he displayed unusual mental tenacity. On the whole, his administration of the Texas conferences was more than satisfactory to both preachers and people.

In 1872 his episcopal district included the North Georgia, South Georgia, Louisville and Illinois conferences. This was the first official visit of the Western Bishop to the refined and cultivated people of the middle and Southeastern conferences; and the impression left by his work there was quite as favorable to himself as in the rougher regions of the West. He had wonderful adaptability in this matter, and took as kindly to excellence, polished and adorned by genuine culture, as if he had never been accustomed to anything else in his life.

In 1873 he was assigned to the Illinois, Western Virginia, Alabama, North Alabama, and Florida Conferences. Having had a taste of his quality, the Eastern conferences wanted more. It would hardly be an exaggeration to say that, in that work he was remarkably acceptable. Not only were no murmurs on account of his administration ever heard, but the expressions of gratification and delight were warm and cordial almost to extravagance. He took the people of that country with all the force of surprise. He was not learned or polished; but then, he did not pretend to be either, and they accepted his sincerity, earnestness, and diligence as a more than satisfactory substitute for accomplishments of which they had grown weary.

In 1874 he held the Louisiana, Virginia, North Carolina, South Carolina, and Tennessee conferences. Still he was acceptable, effective, and powerful. In the chair of the conference, in the pulpit, in the stationing-room, in the domestic circle, it might be said with much truth:

> "None knew him but to love him,
> None named him but to praise."

In 1875 his district included the Baltimore, Alabama, North Alabama, Mississippi, Kentucky, Western, and Denver conferences. These embraced a wide scope and heavy labor, but their onerous duties were met as cheerfully and pleasantly as they were performed effectually. Nowhere was seen any abatement of either vigor or devotion.

In 1876 he received the great appointment of his life. The board of missions determined that it was necessary that one of the bishops should visit our China Mission, and they presented this resolve to the bishop's conference, leaving to the latter the designation of the man. They unanimously chose for this work, Bishop Marvin. Both these actions were taken in obedience to the instructions of the preceding General Conference. There was also assigned to the Bishop, the holding of the Denver Conference, August 2nd, at Colorado Springs; the Columbia, September 13th, at Leonadis, Oregon; the Pacific, October 11th, at San Francisco, and the Los Angeles, October 25th, at San Bernardino. All these, it was supposed, he could meet *en route* to his point of departure. All this he did, as well and faithfully as usual, and on Wednesday, November 1st, went on board the Alaska, in San Francisco harbor, and departed for his voyage around the world. Of this, more particular notice will be taken in another chapter.

His tour of conferences for 1877 was prepared in anticipation of his return. They found him ready for the work, and efficient as ever in his place; but the crowding too nearly together of conference sessions, to which he amiably yielded for the accommodation of others, greatly overtaxed his strength. Of the six conferences assigned to him—the Western, St. Louis, Missouri, Indian Mission, Southwest Missouri, and Mississippi—he attended all except

the last, and was only prevented from attending that by the intervention of his Master's call. Thus, rich in labors though unripe in years, he passed from the able and faithful discharge of his episcopal duties to render his account to the Great Master of all.

Chapter Sixteenth.

FOREIGN MISSION WORK.

MANY voices in this day among the laity, and a few even among the ministry, question the utility or expediency of foreign missions. It is urged that they do no good, and that there is no occasion for them; that nothing respectable, even in the way of formal results, is accomplished by them; that the few who follow the standard of a foreign missionary are the refuse of any population, and are wholly swayed to their seeming conversion by motives purely mercenary; that intelligence and honesty are never combined in any convert; that he is a knave seeking his own interested ends, a desperado who has lost caste among his own people, and therefore embraces Christianity in a spirit of reckless adventure, or an idiot who knows not how to distinguish between right and wrong; that if the missionaries did not feed, clothe and pay their converts, they would no longer have any converts; that so long as these people have any sense of right or moral obligation it must be expressed by a natural or irre-

pressible law, in fidelity to the religion in which they were born and reared; that they can not, therefore, become Christian converts save by a double treason to their friends and their faith, which must wreck the last remains of moral character, should they happen to possess any when they fall into the hands of the missionary; and that, in a word, the truest, and indeed the only adequate description of foreign missions is to be found in the words of Christ, addressed to the missionaries of his time: "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." And to this strong statement they add their reasonings in this wise:

"Have not heathen nations the same God and Heavenly Father as ourselves? and is there any reason to suppose that he loves them less than us, or cares for them less tenderly? If, then, he had seen that the Christian religion was good for them, would he not have given it to them as well as to us? Was he unable, or unwilling, to do this? Since he did not do it, he must have been the one or the other. Think how many millions of them have lived and died already without the knowledge of Christianity, to whom He could have imparted it as easily as to us, if such knowledge had been essential to their salvation, or if he had wished them to possess it. Since their God is the same as ours, what matter if his revelation to them be somewhat different from his revelation to us? Does he not know, better than

we, what his children need? If they are satisfied with the religion of Gautama Buddha and the moral science of Confucius, is it not antecedently probable that these are better for them than our forms of sectarian Christianity? Is it not, then, an act of presumption little less than blasphemous, to assume that we know, better than the All-Wise, what these people need and what will do them good? We can not suppose that their salvation depends upon a knowledge of Christianity, without a manifest impeachment of the Divine goodness; since, if this were true, millions have been lost not by their own fault but through God's cruel neglect to provide them with the only means of salvation. If, then, they do not need Christianity in order to be saved, is it so very certain that they need it at all?

"Besides, is it not reasonably certain that, so far, Christianity has done not good but harm to those nations among which its seeds have been scattered? What has been the harvest of this sowing? Is it not seen in mutual distrust, and social and even civil dissensions? Did not that learned missionary from China, Wong Chin Foo (who is the first to reciprocate our benevolent offices by trying to convert Christians to the religion of paganism), tell us, only the other day, that the introduction of Christianity, by the missionaries, had worked immense harm to the Celestial Empire? that, until the Christian missionaries came, their four hundred and fifty millions of people had lived in peace and happiness for so many

ages that the very memory of civil strife had passed away? and that the Chinese war of years ago, which desolated provinces and cost the lives of thirty millions of people, was occasioned by a revolt headed by a Christian convert? If it is their temporal welfare which we seek, by our missionary enterprises, how long will it take us to compensate them for this one item of loss and damage?

"Still more, foreign missions involve, necessarily and on our own part, an immense waste of means and of life. How much time, study and labor are required to qualify even one man for this work! How much money must be expended for his living, his education, his outfit, his passage abroad and his continued sustentation in that distant field! And then, to what unusual, and often fatal, perils is he exposed in his passage to a heathen country and residence there! How many valuable lives have thus been sacrificed to a mere chimera of the Christian brain! And all this at the same time that heathens in abundance can be found within a few miles' radius of every Christian Church in our own country! In view, then, of these simple and patent certainties, we can not do less than pronounce foreign missions the wildest Quixotism of Christian insanity, and every missionary a new hero of La Mancha, whose serious absurdities may well provoke the laugh of the common sense world."

Such sentiments as the above have grown too common, and it is high time that they should be fairly

and distinctly met. The church can not any longer safely ignore them, nor effectively denounce them. The thoughtful men and women who constitute the best of her membership can not be moved by mere denunciation, unless it be in the direction of a skepticism still more profound. They must have something more and better than "mere sound and fury, signifying nothing," or they will take a permanent and powerful place in the ranks of the opponents of foreign missions. If these rest on no good ground, it is best to admit the fact, just because it is a fact; while, on the other hand, if any sufficient defense for them remains, the exigencies of the present missionary crisis require it to be set forth. When, within the altar-rails of the most prominent Protestant Episcopal Church in a great city, and in presence of the assembled and silent clergy, the conduct of an important missionary meeting is committed to an able and influential layman, who, from that place and that presence proceeds, unreproved and undisputed, to denounce and decry all foreign missions, it is plain that the time has come when such arguments must be adequately answered, or they will soon find such a response in the popular convictions of other communions as will make foreign missions a thing of the past.[1]

To any one admitting the authenticity and authority of the New Testament Scriptures, it might seem

[1] Address of Hon. Silas Bent in St. George's Church, St. Louis, Mo.

that a mere reference to the terms of the great commission, "Go ye into all the world and preach the gospel to every creature," and to the example of Christ and his apostles, were a sufficient warrant for foreign missions, "even unto the end of the world;" to which limit the commission, by the simple force of the terms employed, does plainly extend. A candid man would just like to know if the good people who oppose foreign missions are aware of the logical force of their position. Are they ready, knowing what they do, to renounce the New Testament or to disregard the plain words of Christ? For to this issue must opposition to foreign missions justly come. If He did expressly enjoin his apostles to "Go and disciple all nations," and by extending their commission "to the end of the world" did as expressly render this injunction perpetually binding on his church, then nothing can be surer than that, to oppose foreign missions is directly to disobey Christ. Nay more—to argue against them—to question their utility or beneficence, is to impugn the wisdom and goodness of him who ordained them. Now, it is hardly to be supposed, that the authors of the opposition are ready for such an issue; and, if they are not, this *caveat* may induce them to pause and review the steps by which they reached a conclusion so adverse to their Christian integrity.

And what, after all, is the real value of those specious arguments by which they have been deluded? The results forsooth, of foreign missions

are inconsiderable—the missionaries labor long for a few converts! Suppose this statement were uniformly true (which it is not), would it reflect at all upon the worthiness of this Christian enterprise? Is that which is difficult, and which yields but small apparent returns, therefore and perforce unworthy of our continued pursuit? What, then, would have become of some of the noblest enterprises which have ever blessed humanity? They must have been abandoned simply because their earlier results were unpromising. The first regular foreign Christian missionary was Jesus Christ, and he came from heaven to earth at infinite pains and expense. There was no mean economy in that enterprise; and no doubt there were, even in that day, both men and devils who thought it absurdly romantic. Nor did it promise well in the outset. The result of thirty-three years of painful endeavor, in this field, was a small band of despised men, one of whom was an avaricious traitor and another a boasting coward, who "all forsook him and fled" when he was arrested. Then, after insult and torture, he was put to a shameful and agonizing death; and it seemed that a grand life had come to an ignominous failure. But how do the millions of the redeemed characterize this apparent failure to-day! Thus the first argument against foreign missions shames and abandons Christ.

But if God had wished heathen nations to have a knowledge of Christianity, he would have given it

to them! It is surprising that any one can be found thoughtless enough to repeat an argument of this quality. It would seem to call for as many Christs as there are nations on the globe. On this principle, Christianity is out of place among Western nations; since it was born in the East, and brought hither by missionaries. Those missionaries, then, were guilty of a blasphemously presumptuous interference with the Divine will; since, had he desired us to have Christianity in the West, he would have given it to us. Then, too, all our wondrous Western civilization, of which Christianity, even by the admissions of infidelity, has been the main factor, is a thing stolen out of the hands of an unfriendly Providence and held against the will of the Almighty! It is singular that those who oppose foreign missions can not see that, in so doing, they disown at once their own civilization and religion.

But Christianity injures the nations among whom it is introduced! This statement is contradicted, first, by all the facts of Christian missionary history. There is no authentic record of such harmful effects of the Christian religion, and the one quoted from Wong Chin Foo, is merely a clumsy attempt at a witticism. That a great rebellion, embracing sixty millions of people, should include one Christian convert, is certainly not a matter of surprise to any one; and the logic which holds that one responsible for the conduct of all the others is certainly of Chinese quality. Even if he were a leader, as alleged, the

absurdity is still monstrous. Our government has had a rebellion, and has put it down at the expense of a million lives. Now, let it be supposed that one of the Southern leaders was a believer in Confucianism—would not the attempt to hold the Chinese religion responsible for the secession movement be deemed the very grotesque of absurdity? Yet this is attempted gravely, and on a scale thirty times greater, against Christianity! In the second place, the averment must be false, in the very nature of things. How can the adoption of a religion whose fundamental law is mutual love and helpfulness do harm to any? This is contrary to all reason and experience. And finally, we are ourselves both the witnesses and the beneficiaries of Christian influences. If we compare our present condition with the rude barbarism and savage and bloody superstition in which Christianity found the Western nations, and from which she has redeemed them, we shall be able to attach to such assertions their proper value.

But we have heathenism nearer home, and less difficult and expensive to be reached! This is true; but for them the Church is doing what can profitably be done. She furnishes them with all the light which they are willing to receive, and it is impracticable to give them more. Having done this, it is her bounden duty to send the gospel to those distant peoples who have never heard its sound. The great Father of all has designed the gospel of Christ for all peoples and all time, and designed to use man as

an agent of good to man, and one nation to be the instrument of good to other nations. If an epidemic raged in all the world, and we had prepared in our own country hospitals and physicians for all who would seek a cure, would it not then be proper and our duty to help other peoples who were destitute of both? Assuredly it would; and so with the Christian religion.

Home missions have a pleasant and specious look, but they are not always what they seem—are not always Christian missions in the full sense of that word. They are often merely enterprises for church extension. Their real and ultimate meaning is denominational advancement. It is time that the churches understood this, and along with it its necessary corollary, that the proper and best field of missionary enterprise is abroad; in a word, that the church which has either no foreign mission or a feeble one, has either no missionary spirit or a faint one; and that, in consequence, she is either not a Christian Church at all, or has very little of the spirit of Christianity. Of course those denominational enterprises which are designated as home missions are worthy of denominational support so long as they are conducted in a spirit of Christian brotherhood and fair competition, and not in a temper of selfish aggression. That they do sometimes degenerate into the latter, our own connection has had many recent and pointed proofs. A still worse harm, however, will be done should the Church ever come to regard

them as fair competitors for her zeal and self-sacrifice with the sacred cause of foreign missions.

There is, besides, a larger view of the missionary question, which it may be well for the Church to take. This view is admirably set forth in Professor Max Muller's Lecture on Missions, delivered in the nave of Westminster Abbey, December 3d, 1873. His reasonings and proofs—and they are simply conclusive—are to the effect that missions are the condition, and their extent the measure, of the vitality of every religion. He therein takes a comparative view of all the religions which have attained stability and prominence in the history of the world. The Semitic races, he says, have produced three—the Jewish, the Christian and the Mohammedan; the Aryan, or Indo-European races, an equal number—the Brahman, the Buddhist and the Parsee; the Chinese two — that of Confucius and Lao-tse. Thus the whole world has produced in effect but eight religions. As Judaism, Christianity and Mohammedanism are linked together in the order of antecedent and consequent, so are the faiths of the Brahman, the Buddhist and the Parsee. Of these six religions of the Aryan and Semitic world, at least three are opposed to all missionary enterprise, and the former three have had a missionary character from the very beginning of their history. The Jews, particularly in ancient times, little thought of spreading their religion — it was to them the peculiar

treasure which made them a peculiar people. Their proselytes were men who came to them as aliens, and, according to some of their sayings, were not to be trusted until the twenty-fourth generation. The Brahmans wished rather to keep the light to themselves than to shed it abroad. They repelled all intruders, and even went so far as to punish those who were accidentally near enough to hear the sound of their prayers and to witness their sacrifices. Nor does the Parsi wish for converts to his religion, though he is proud of his faith as of his blood, and believes in the final victory of truth and light, which he does little or nothing to bring about.

On the other hand, the religions of the Semitic races all have faith in themselves, have life and vigor, wish to convince and mean to conquer. This distinction lifts them high above the level of the other religions of the world. At the end of the Great Council of Buddhists, held at Pataliputra, 246 B. C., missionaries were chosen and sent forth to preach the new doctrine, not only in India, but far beyond the frontiers of that vast country. The missionaries have been at work ever since, and have met, and are still meeting with success. They have so nearly converted the vast empire of China, that the latest representative of that country, Wong Chin Foo, when describing to a public audience in St. Louis the faith of his people, said: "For religion we go to Buddhism, and for moral science to Confucius;" while of Lao-tse he made no mention whatever. We

have some accounts even of the manner in which these Buddhist missionaries preach. When threatened by infuriated crowds one of them said, calmly, "Even if the gods were united with men they would not frighten me away;" and when he had brought the people to listen, he dismissed them with these words: "Do not hereafter give way to pride and anger; care for the happiness of all living beings, and abstain from violence. Extend your good will to all mankind; let there be peace among the dwellers on earth." Surely here was an act of heroism, worthy of a Christian martyr, and a benediction which might have fallen from the lips of a Christian apostle.

The Koran breathes a different spirit; it does not so much invite as compel the world to come in. Its missionaries have carried their creed in one hand and the sword in the other. Its terms of salvation have been, "Embrace the religion of our Prophet, or die." Yet what wondrous success has followed the preaching of that stern evangel.

As for Christianity, its very soul is missionary—progressive, world-embracing. It began with a mission, has been propagated solely by missionaries, and must end with the extinction of the missionary spirit. One passage from this admirable lecture, on the spirit of truth, must be introduced verbatim. Its merits will plead its own apology:

"The spirit of truth is the life-spring of all religion, and where it exists it must manifest itself; it

must plead, it must persuade, it must convince and convert. Missionary work, however, in the usual sense of the word, is only one manifestation of that spirit; for the same spirit which fills the heart of the missionary with daring abroad gives courage also to the preacher at home, bearing witness to the truth that is within him. The religions that can boast of missionaries who left the old home of their childhood, and parted with parents and friends never to meet again in this life, willing to spend a life of toil among strangers, ready, if need be, to lay down their life as witnesses to the truth, as martyrs for the glory of God—the same religions are rich also in those honest and intrepid inquirers who, at the bidding of the same spirit of truth, were ready to leave behind them the cherished creed of their childhood, to separate from the friends they loved best, to stand among men that shrug their shoulders and ask, 'What is truth?' and to bear in silence a martyrdom more galling often than death itself. There are men who say, that if they held the whole truth in their hand they would not open one finger. Such men know little of the working of the spirit of truth—of the true missionary spirit. As long as there is doubt and darkness and anxiety in the soul of an enquirer, reticence may be his natural attitude. But when once doubt has yielded to certainty, darkness to light, anxiety to joy, the rays of truth will burst forth; and to close our hand or shut our lips would be as impossible as for the petals of a

flower to shut themselves against the summons of the sun of spring.

"What is there in this short life that should seal our lips? What should we wait for, if we are not to speak *here* and *now?* There is missionary work at home as much as abroad; there are thousands waiting to listen, if *one* now will speak the truth, and nothing but the truth; there are thousands starving, because they cannot find that food which is convenient for them.

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"If we would but confess, friend to friend; if we would be but honest, man to man, we should not want confessors or confessionals.

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"There may be times when silence is gold, and speech silver; but there are also times when silence is death, and speech is life—the very life of Pentecost.

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"A missionary must know no fear; his heart must overflow with love—love of men, love of truth, love of God; and in this, the highest and truest sense of the word, every Christian is, or ought to be, a missionary."

The missionary religions are alive: the anti-missionary religions are either dying or dead. The religion of Zoroaster, which once seemed likely to become the religion of the civilized world, is professed to-day by only one hundred thousand souls,

and another century will probably witness its extinction. The Jews have about thirty times the number of the Parsis, but they are not increasing and, though pride of birth, lineage, and energy of character may preserve them longer, it is certain that they can not always hold their own against the advancing aggressions of more active and earnest faiths. Though the Brahmans number, nominally, one hundred and ten millions, and possibly even more, yet there is as little doubt that their religion is dying or dead. It is the rudest and most savage of existing faiths, and is preserved only, like wild beasts, by hiding in its native jungles. It can not bear the light of civilization. The very atmosphere of free thought is fatal to it. In the sense of power, even among its own ostensible followers, Brahmanism has been dead for centuries. Ask any Hindoo, who can read and write and think, if he believes in his native gods, and he will laugh at the wildness of your supposition.

The three living religions, then, are the three missionary religions; and it is between them that the grand battle must be fought, which is to result in giving one of them the empire of the world. Despite the prophecy of Cavour, it is not probable that a "new religion" will ever be given to the world.

If Christianity were to fall before one of her now existing competitors, the weak spot in her armor and the cause of her death, will be found in her failure to cultivate the missionary spirit. This it is that gave her life originally, that has preserved it hith-

erto, and that must continue and proportion it to the end. Buddhism still occupies the first place in the religious census of men. It rules supreme in Central, Northern, Eastern, and Southern Asia, and it is gradually absorbing whatever there is left of aboriginal heathenism in that vast and populous area. Mohammedanism claims and owns Arabia, Persia, parts of India, Asia Minor, Turkey, and Egypt; and its greatest conquests, by missionary efforts, are now being made among the heathen population of Africa. Christianity reigns in Europe and America, and nowhere else; though its missionary outposts are scattered throughout the world. Such are the present attitude and relative strength of the competing forces; and the remark is as easy as it is soundly true, that humanly the triple contest will issue in favor of that one of the combating religions which feels and displays most missionary zeal. No doubt, from our stand-point, the advantage is greatly on the side of Christianity. She has a higher civilization, better and more numerous facilities, and, above all, she holds and wields a diviner truth. Still the question is, and must continue to be, whether she believes that truth with so much energy as at once to transform her life and consecrate her powers to the service of the missionary enterprise.

The concluding thought of this great Lecture is too precious to be either omitted or marred by anything inferior to its author's own beautiful and forcible expressions:

"There is one kind of faith that revels in words, there is another that can hardly find utterance: the former is like riches that come to us by inheritance; the latter is like the daily bread, which each of us has to win in the sweat of his brow. We can not expect the former from new converts; we ought not to expect it or to exact it, for fear that it might lead to hyprocrisy or superstition. The mere believing of miracles, the mere repeating of formulas, requires no effort in converts brought up to believe in the Puranas of the Brahmans or the Buddhist Gatakas. They find it much easier to accept a legend than to love God, to repeat a creed than to forgive their enemies. In this respect they are exactly like ourselves. Let missionaries remember that the Christian faith at home is no longer what it was, and that it is impossible to have one creed to preach abroad, another to preach at home. Much that was formerly considered as essential is now neglected; much that was formerly neglected is now considered as essential. I think of the laity more than of the clergy; but what would the clergy be without the laity? There are many of our best men, men of the greatest power and influence in literature, science, art, politics, aye, even in the Church itself, who are no longer Christian in the old sense of the word. Some imagine they have ceased to be Christians altogether, because they feel that they can not believe as much as others profess to believe. We can not afford to lose these men, nor shall we lose them if we learn

to be satisfied with what satisfied Christ and the Apostles, with what satisfies many a hard-working missionary. If Christianity is to retain its hold on Europe and America, if it is to conquer in the Holy War of the future, it must throw off its heavy armor, the helmet of brass and the coat of mail, and face the world like David, with his staff, his shoes and his sling. We want less of creeds, but more of trust; less of ceremony, but more of work; less of solemnity, but more of genial honesty; less of doctrine, but more of love. There is a faith, as small as a grain of mustard seed, but that grain alone can move mountains, and more than that, it can move hearts. Whatever the world may say of us, of us of little faith, let us remember that there was one who accepted the offering of the poor widow. She threw in but two mites, but that was all she had, even all her living."

The Methodist Episcopal Church, South, must—absolutely must—rise to higher appreciation of her interest and duty on this subject else she need not to expect to meet the approbation of the Divine Master, fill her mission on earth and have it said at last, "Well done, good and faithful servant." The Christian world is aroused on the subject of missions as it never was before. More Bibles are printed, circulated and read than at any previous period in the world's history, and never since the day of Pentecost was the gospel preached in so many tongues or to so many peoples as it is now. Never before

were there so many Christian ministers and teachers in foreign fields, and never before did Christian people pour their means into the missionary treasury more abundantly. Never before was there less friction between the different denominations of Protestant Christians than there is to-day. The Christian world is taking a higher and juster view of the great cardinalities of our Holy Religion. Catholicity of feeling is widening and deepening, and the Christian men are taking a wider range of thought—looking at things from a higher stand-point, and attaining to a deeper, richer and more Christ-like experience; and the earnest cry of all true Christian hearts now is, "The world for Christ, and Christ for All."

The M. E. Church, South, should keep step with the foremost, and she must retain and manifest the missionary spirit *or die*.

Reader, lay this to heart.

The action of the General Conference instructing the bishops to send out one of their number to ordain our native preachers in China and generally to oversee our missionary interests in that field, was, then, conceived in the true spirit of Christianity. It was a strong and forcible move in the right direction. It seized upon the attention of the Church, and held it steadily to this great interest, and it gave unspeakable comfort to the lowly laborers in that distant region. When, in obedience to these instructions, Bishop Marvin was selected for this work, it was again a wise and salutary choice, because it en-

riched the missionary enterprise by all that wealth of popular sympathy and affection which were personal to the man. From point to point of travel and labor he was followed at first with the prayerful interest, and soon with the kindling enthusiasm of the Church at home. There is little or no doubt but that his appointment to this work, and effective and appealing execution of it, have made the beginning of a new and more prosperous epoch in the history of our foreign missions. From the date and influence of this action, the enterprise must broaden and brighten to an indefinite intensity and scope. How well he discharged this high duty, his own published letters, and those of his *compagnon du voyage*, Rev. E. R. Hendrix, have already told the Church and the world. From an appendix to the volume written by the latter, there may be appropriately extracted, in this place, some invaluable testimonies to the personal character and demeanor of the Bishop while in conduct of this great enterprise.

"The unrestrained intimacies of travel only revealed more fully the estimable traits of character I had long admired and loved.

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"His recent tour was made a great blessing to every land where he touched. His guileless simplicity and magnetic sympathy won all hearts. So unpretentious was he that in many instances his *title* passed for his *surname*, and some supposed that he

was the Rev. Mr. Bishop! None who heard him preach, however, failed to recognize the man of commanding intellect. On the Pacific and the Atlantic, on the China Sea and the Bay of Bengal, on the Arabian Sea and the Ægean, as well as in Japan, China, Ceylon, India, Palestine, Greece, France, and Great Britain, he preached the gospel he loved so well. Even in Egypt and in Turkey, he spoke in his Master's name. He filled with peculiar ability the trying position of a representative of his Church to the British Wesleyan Conference, and won a just recognition from that important body. If his life must needs have been cut short at so early a period, it did not lack abundant and distinguished labors.

"But it is not so much the wise Bishop, the ready writer, the eloquent preacher, that I remember as the companion of my travels, whose name is so often mentioned in this volume, as it is the genial and Christian gentleman, at once father and brother. At our family worship, on shipboard, in the almost hourly communion of ten long months, in the interchange of thought and experience, what most impressed me was the transparency of his character. He made no attempt at concealment, but in the most uninterrupted confidence disclosed the thoughts of his inmost soul so far as he was himself conscious of them. They showed a spirit much given to introspection and consciously weak, but clinging with an unwavering faith to Christ. Jesus was the magnet that could instantly attract and recover his soul.

He communed much and deeply with God. His private devotions were often prolonged by intense earnestness. He was much given, especially at night, to ejaculatory prayer. He thus constantly threw his soul on Christ."

Chapter Seventeenth.

LITERARY LABORS.

BOOKS and book-making have grown so common that the Man of Uz, had he lived in our day, must have had very exceptional adversaries if he had needed to pray, as the last expression of profound spite, that his "enemy would write a book." From the monarch on his throne to the humblest garret-scribbler, every one who can write at all fancies that he owes posterity at least one book and that, over all his other creditors, posterity holds a preferred claim. Men who pay no other debt are scrupulously careful to discharge this which is, perhaps, at the same time the only one among many which would be cheerfully forgiven. If the larger portion of all the books now in the world were consumed in a single bonfire, that blaze would be what the term imports—a good burning. The human race would be little poorer in knowledge or thought, and the future chances of virtue and real culture would be somewhere in the ratio of ten to one

Yet now, more than ever before, does the world

need good and useful books, were it only to check the growing preponderance of bad and worthless ones. Since the number of readers is so great and so rapidly increasing, since reading has become a ruling passion with so many and a staple diversion with so many more, since nearly everybody will read something and will commonly read that which is nearest at hand, therefore now and hereafter, more than in any past time, must he be reckoned among the benefactors of men who does actually furnish them with something worth reading. It is probable, even, that the beneficent activities of a life spent in evangelizing labors may not compete, in usefulness, with the authorship of a single volume which men will read and be profited by the reading. And this remark is founded upon considerations so obvious as not to need even the formality of a statement. If, then, in the course of a man's life he have written a single book, fairly and faithfully representing the qualities and powers of his own mind, and which at the same time will attract and benefit other minds, he has achieved at once the greatest and the most difficult enterprise which lay open to his talents and opportunities. Unfortunately, of course, no one can know whether or not he can do this, until he has tried; and even then, he can not be quite sure of having accomplished it, until he has been a long time dead. Following an old Egyptian usage which strongly types, as do so many other ancient practices, the customs of our later

day, a jury of inquest and judgment must sit upon the permanent remains of every mental life, and its finding can alone determine the value of authorship and fix the destiny of its products.

Marvin's first book was published in 1860, in a plain, octavo volume, entitled "Lectures on the Errors of the Papacy." This publication occurred during the last term of his pastorate of Centenary Church, in St. Louis, and was the result of exceptional circumstances. In the Autumn of 1859, a Roman Catholic priest, Father Smarius, undertook to present, in a series of public addresses, the issues between Romanists and Protestants, and naturally performed this work in a spirit and style calculated to sustain his own faith and overthrow that of the Protestants. The transient local impression of his addresses was reproduced and rendered wide, deep and permanent by their publication, from time to time, in the columns of the *Missouri Republican* newspaper. This aroused the Protestants. They felt that something should be done for the honor and defense of their assaulted faith. They desired, too, that whatever was done in this exigency should be done well and effectively. Under these circumstances, the eyes and voices of some of his Methodist brethren turned to Marvin, and suggested that he should deliver a course of lectures for the benefit of his congregation. At first he hesitated, saying frankly and modestly that he did not think himself possessed of either the learning or ability which

could qualify him for such a work. At last he yielded; and when he undertook the work, he did it as he did everything else—with all his heart and soul. The newspaper was as kind to him as to his opponent, and published his lectures in full, from week to week, as they were delivered. Large audiences attended their delivery in Old Centenary Church, on the corner of Fifth and Pine, and to accommodate larger numbers, some of the lectures were delivered in the hall of the Mercantile Library. The lecturer acquitted himself to the general satisfaction of his friends, and soon after the series was closed the publication was made in a more durable form. The following, from the author's preface, gives at once the history of the work in brief, and his own estimate of its value:

"Very unexpectedly, I find myself introduced into the Company of Western book-makers. For certainly it was not in all my thoughts, when I commenced these lectures, that they would ever take the present shape. And I ask the attention of those who may read this volume to a very brief history of it.

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"The propriety and duty of meeting the attack in some efficient way was widely felt. Under these circumstances, Rev. D. R. M'Anally, for whose views I have long entertained a high regard, expressed to me the opinion that I ought to deliver a course of lectures, in the Centenary Church, upon

the more prominent topics bearing upon the Papal theory; and proposed, if I should do so, to have them reported to the same paper which was publishing the other. Deference to his views, more than a conviction that it was *my* duty to step forward, induced me to undertake the task. In giving them to the public in their present form, I act also chiefly upon the views of my friends. Most of the matter contained in them is already accessible to those who desire to investigate the subject. The field has been thoroughly explored before me. I pretend to originality only in arrangement and illustration—except that *some* of the arguments are such as I have not met with in books. They may be in print; but, if so, I have not seen them. But, while I have pursued a course of independent thought, I have shunned no argument because it was old or oft-repeated. And as to the *facts* given, they are such as have been often used before.

"The view by which I have been chiefly actuated in publishing, is this: that these lectures will, *at present*, be read by many who would otherwise read nothing on the subject. I do not, by any means, flatter myself that I have made a book for the future. If I meet a present demand, it is all I propose."

What would have been Marvin's feelings could he have foreseen that, almost twenty years later, the old controversy would revive in the same community, and the feeling and interest upon this subject

become so wide-spread and profound, as to call for and justify a republication of his lectures in new and beautiful form, splendidly illuminated, and having for its frontispiece a most life-like picture of himself? This book is already in its second edition, and promises to have a fine, if not a great and permanent sale. So true it is, that men sometimes "build better than they know."

With regard to the matter of these lectures, a brief statement of their scope will be better than mere general criticism, and must in fact precede the latter in order to render it intelligible. The author proceeds first to demonstrate, by considerations which appeal to the common sense of the reader, that the tribunal of last appeal in such a discussion must, of necessity, be Holy Scripture; since there is none other equally trustworthy, and since, if we reject this, the whole discussion is idle. He then proceeds to try, by this test, the doctrine of tran-substantiation, and shows, as a matter of course, that it is altogether without Scriptural support. In answer to the question, Is Transubstantiation a miracle? he proves it to be, in effect, a clumsy fiction. Under the head of rational and Scriptural objections to this doctrine, he builds up a mountain of opposing testimony, under whose weight, one would think, it must be crushed out of the belief of men. For its practical results, he demonstrates that it materializes religion, vitiates the worship of God, perverts the ministerial office, degrades the Atonement of

Christ, invests the priest with a fictitious and dangerous importance, and leads directly to infidelity. On this subject, he concludes with a telling *resume* of the history of the doctrine, including the testimony of the Fathers. Then the question of the infallibility of the Roman Church is considered in the light of history, Scripture and fact, and shown to be an airy nothing. The primacy of Peter and the pretended succession of the Popes are examined and dealt with in a manner which all Protestants will feel to be conclusive. The unreliability of tradition is clearly proved, and the right of private judgment explained, vindicated, maintained and declared invincible. Individual accountability is set right in some strong pages, and the Romanist theory of the unity of the Church held up in vivid and forcible contrast with true unity. Then the real ministry of Christ's Church is compared with the Roman priesthood, to the no small detriment of the latter, and this leads to a very interesting digression on the corruptions of worship, with some strong prophetic delineations of the papacy. The Romanist's hypothecated case is met and overturned by a stronger and more truthful hypothesis, and his Church held ruthlessly in the lurid light of symbolic prophecy till the day and circumstances of its terrible doom are completely exposed. To this is added, a just consideration of what Romanism has done for religion and civilization, and a warm statement of the mission of Protestantism, and the volume appropriately

closes with a general and exhaustive review of the whole discussion.

While it must be admitted that the construction put upon some of the prophecies of the Sacred Scriptures and the manner of applying those prophecies, can not survive a rigid criticism—the book, with this exception, was and is, a timely and able presentation of the chief questions in issue between the two great Western branches of Christianity, from a strictly orthodox Protestant stand-point, and as such, has been and will continue to be appreciated by all those Churches which favor the Protestant view.

Marvin's next published work appeared in 1867, a duodecimo of 137 pages, issued by P. M. Pinckard, and entitled "The Work of Christ; or the Atonement, considered in its influence upon the intelligent universe." Of this work the author says, in his preface:

"There is nothing very special about this book. There is about as little of history, I imagine, connected with it, as with any book that ever came into existence. The most remarkable fact in the case is, the absence of any 'pains of parturition.'

"The thought that is in it has given me profounder satisfaction than any other of a speculative character that I have ever conceived. I began to write about it just from the mere pleasure I had in employing my mind upon it. As I proceeded, I

must plead guilty to a growing desire that it might be published."

The scope of this work is, to connect the whole "intelligent universe," by vital and essential relations, with that plan of human salvation which culminates in the Atonement. The devils are related to it as the authors of that aggressive enterprise of sin by which they endeavored to subjugate the human race to their control, and which rendered necessary this Divinely originated antidote for moral evil, by whose repressive energies their malignant powers are continually and effectually held in check. To them, it has the force and influence of a perpetual and insuperable barrier. It renders hopeless their eternal struggle to counteract the beneficent activities of Heaven.

On the other hand the angels, and whatever other unfallen intelligencies may exist in the universe, are connected with it as furnishing at once an interpretation of the Divine character and a revelation of the Divine tenderness which they could never otherwise have possessed, and a motive to perseverance in virtue without whose powerful influence even they might hereafter go astray. All this is wrought out with much pains, and supported by ingenious arguments and an imposing array of probable Scriptural interpretations. The book contains passages of great strength and beauty, of which the following may be taken as fair though brief examples:

"The stupendous fact of the *Atonement* is, I

verily believe, the key of all the mysteries which cluster about the existence of evil. We have seen that by virtue of it freedom remains to man in his depraved condition. Beyond this it discloses a glorious fact in a new and most affecting manner. That fact is, GOD'S LOVE TO HIS CREATURES.

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"The mind that receives the grand fact of Redemption can never deeply question the beneficence of the Creator. He can not regard the Deity as a Malign Power. There may be much in the divine administration that has a sinister seeming, and that he can not fully understand. But this resplendent exhibition of love overcomes all such perplexities. In its light he can rejoice, and shout 'God is love' in the face of every contradiction.

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"The miseries of those who trifle with life's sacred hopes are no good ground of fault-finding with the creative work, so fraught with potential good for all, and actual good for many—life on so high a plane as to recognize and rejoice in the Infinite Life—life sunning itself in the Infinite Light

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"If our faith in the ultimate Justice and the ultimate Truth, as they have their expression in the ultimate Existence, could once be shaken, then there could remain for us no ground of faith whatever. Or if in the ultimate Existence, which is God, there could be shown to be short-coming and it could be

demonstrated that Truth and Justice are not ultimate (that is, absolute) in Him, then the last guarantee of good government would be swept away, and the last hope of intelligent creatures for safety by means of an administration, which should be an immutable protection against evil, must perish.

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"What if it should appear that that same supreme expression of love that has our world for its first object, is too full and ample to be confined within this limit and overflows upon the universe? What if it turns out that this agency of redemption for us is a conservative agency for all those intelligent creatures who have never sinned, and that the universe is to be held in its allegiance to God by this means?

"It is certainly, at least, not impossible that the life and death of the 'Man of Sorrows' have all this meaning. The supposition is not absurd. It may be true. The waves of infinite love, agitated by the death-pain of Jesus, may wash all the shores of eternity and of being. The mind throbs and glows with joy in contemplating it as a mere possibility.

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"They (the angels) knew God was preparing some great work, and quivered with speechless joy upon each new development in connection with it, until in the manger they saw the wonder of the universe and raised the shout, whose echoes are still

mingling with the music of the spheres. They hung upon his steps and watched Him until they laid their loving wings about Him in the Agony, and hovered in the air, astonished spectators of the Cross. They certainly knew what was the immediate purpose of all this—the redemption of man; but connected with it there were—and this they knew—things they had never seen. There were discoveries yet to be made. Was there some perception of the fact that their own destiny stood in some way connected with the cross?"

The above quotations will sufficiently indicate the tone of this performance. Indeed, as the author intimates in his preface, it is written throughout with sustained freshness and increasing delight.

Chapter Eighteenth.

LITERARY LABORS—CONTINUED.

THE next literary venture was the "Life of Caples," a crown-octavo, of 440 pages, issued by the Southwestern Book and Publishing Company, in 1870. He says in the preface:

"The writing of the Life of Caples was not undertaken on my own suggestion, but in compliance with the request of the Missouri Conference, made by formal resolution at the session of 1867, at Macon City.

"I had no time to devote to it until after my return from the Pacific Coast, last fall. As I felt unable for hard service in the pulpit at the time, I proposed to devote the winter to the preparation of this biography, preaching only on Sundays near home. But before the work was more than fairly begun I was drawn into a series of revival meetings that kept me from home nearly all the while. Away from home inevitable engrossments of time prevented all writing, and at home a heavy correspondence, with other claims upon me, demanded attention.

The greater part of this book has, therefore, been written by snatches, as a few hours could be commanded now and then. I feel persuaded that, as a literary production, I could improve it greatly, if I had leisure."

Those who knew Marvin will readily understand how imperative, to his mind, were the claims of those "revival meetings" to which he here alludes. They drew him away from everything else when he had an hour of leisure; exhausted the little strength that remained to him after protracted official labors, and which needed rather to be revived and increased by uninterrupted repose. How in such brief intervals he could write at all is little less than a marvel. That, using only those shreds of time when he returned, broken down and worn out by his violent and long-continued exertions abroad, to spend a few days in the quiet of his home, where still he was hardly ever without importunate local calls upon his attention, he should have prepared and published such a book as his Life of Caples is, to say the least, a fact which clearly shows the unusual vigor and hardihood of his mental powers. The book, though prepared under all these disadvantages, did not disappoint the public expectation. It was warmly welcomed and eagerly perused, by those especially who had personally known its hero. It is a tender and glowing tribute to the great-hearted and high-souled friend whom Marvin had so long known, so cordially admired, and so loyally and devotedly

loved. Besides, it is largely made up of the author's own views and sentiments on questions of vital importance to the Church, of which he was himself a devoted minister. Nowhere else in his writings do we see so much of the real man as in the Life of Caples. In the attempt to depict his friend he has unconsciously revealed himself. Some of its passages are written in his happiest vein. Take, for instance, the following picture of early itinerant life in Missouri:

"At that period, when there was so much energy in the administration of the itinerant plan, a heroic character invested the preacher, in addition to the sacred interest always felt in their office. A young man caught up by this whirlwind might be let down almost anywhere. Wherever he might be, he would have a circuit large enough for a principality, with all the incidents of bridgeless streams and pathless forests and consuming labors. There was a sort of railroad activity in the itinerancy, while all else was in the heavy jog of the sober old time. Friends and neighbors, therefore, followed the young evangelist with a romantic interest as he disappeared in impossible distances, with no railroad, nor telegraph wire, nor scarcely an old-fashioned stage line to disenchant the scene. He was out swimming rivers on horseback, wandering of tempestuous nights in morasses, with the howl of the wolf and the scream of the panther making chorus in the song of the wind and thunder, attacked by wolves, or mayhap

(as Hugh Miller would say) by savage Indians. All this on an errand of love, with nothing that could be called pay as the world goes; moved by the self-same motive that brought the Master down from heaven to suffer and to die. He was out on the Master's business—to seek and to save the lost."

To which may be added, as a companion-piece, the following:

"No preacher on a circuit thought of *boarding* anywhere. He had no time to board. He was never in the same neighborhood more than a day or two in three or four, or may be six weeks. He lived with his people. Many of the preachers were unmarried, and if one had a family he was at home but little. They were almost always on the hospitality of the brethren, and the brethren loved to have it so. It was a bright day when the preacher came, especially if he came to stay all night. The children looked on him almost as an angel of God. The faces of the servants (where there were any) glowed, and the preacher and the preacher's *horse* (always a notable animal) were at *home*."

There can be little doubt that the materials of such pictures were drawn mainly from the author's own vivid recollection of his early itinerant experiences. The following, again, is a fine expression of his ideal of ministerial spirituality:

"The minister must be often in the 'mountain,' or his coming into the multitude will amount to but little. Jacob comes to be *Israel*, 'a prince of God,'

who PREVAILS WITH GOD AND MEN only after he wrestles with the angel to the last extremity—till his thigh is out of joint. Thus disabled he wrestles still, even when ready to die under the weight of his Omnipotent antagonist—never faltering in the importunate purpose of the struggle: 'I will not let thee go except thou bless me.' Thus prevalent with God he goes forth to conquer men."

So, speaking of Caples' views on the subject of popular amusements, he lets us see as clearly his own opinions as those of his subject:

"Well he knew how destructive of all true piety these places are. They are of the world—corrupt and corrupting. No sophistry would blind him to the fatal character of all such godless diversions.

"Young preachers are often perplexed by the shallow but specious sophistries of those carnal professors who defend dancing as an innocent recreation. Good people in the Bible times danced, say they. No one ever approached Mr. Caples with that pretext without being made to feel his own wicked silliness.

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"I remember that, in Dr. McAnally's office, when he was in St. Louis on his agency of Central College, he condemned, in most unmeasured terms, our agricultural fairs. He maintained that while they might, in some slight measure, promote the improvement of valuable farm products and stock, they would a thousand times more stimulate horse-

racing and gambling. He would no more encourage them than he would the race-course. When occasion offered he did not hesitate to denounce them from the pulpit. In doing so he encountered a clamorous public opinion, both in and out of the church. But he never quailed before public opinion. He was true to his own convictions. When they were clear and well-settled he would announce them in the face of any sort of derision, and stand by them against the weight of any social pressure.

"At the time I differed with him as to the character and tendency of the agricultural fairs. But I have lived to see that he was right and I was wrong. And here, while I commemorate the wisdom of my departed brother, I renew his warnings. I do most solemnly and earnestly advise Christian men to keep clear of these places, and, above all, to keep their sons away from such schools of vice."

Here, whatever one may think of the merits of such a judgment, we must commend the frankness of its public utterance. No doubt in such instances we obtain a glimpse of the old Puritanic strain in Marvin's blood. The following words at least show the depth and earnestness of conviction with which he continued to cherish these views:

"I dwell on this subject because it is vital. We are in greater danger here, as I have no doubt, than at any other point. The problem of personal salvation lies in great part in the fact of *self denial*. It will do us no good to be worldly people in the

Church. If we are determined to be worldly people at all hazards, it is far better to sail under the world's colors at once. If we are of the world in heart and practice, to belong to the Church is only an affectation, a hypocrisy. If the devil is our master, let us openly confess him. 'If the Lord be God, serve him; but if Baal, serve him.' Let us not mingle the stench of the world with the incense that goes up from the altars of God. If we offer a vain oblation, the stench of a carnal devotion, let us lay it boldly on the altars of Baal."

Again, as an example of Marvin's power of word-painting, let the reader take this description of an Annual Conference held during the war:

"These sessions were held in troublous times. The internecine struggle had raged around the preachers with concentrated fury. They had been 'in perils oft.' They had been looking daily for violent deaths. As ministers, in their pulpits and ecclesiastical conventions, they had been servants of the Lord Christ. As individual men, most of them had been Southern sympathizers. The very name of their Church bore, as a suffix, the word 'South.' They were suspected men. However pure their church record might be from any political stain, even the slightest, a suspicious eye was upon all their assemblages. No circumspection of individual demeanor could avert malignant rumor. Private enmities and ecclesiastical jealousies were ever on their track, invoking military interference.

"In these times it was a sublime courage that attempted the holding of a conference at all. Every man who left home to attend did so under the apprehension that he might never return. They committed themselves and their families to God at parting 'with prayers and tears' that will never be forgotten. Verily they 'sowed in tears.' The sword was perpetually over them, held by a hand not unwilling to strike."

Or, to the same pictorial effect, this description of the immediate results of one of Caples' sermons:

"The Gospel became greater and more glorious. The very light of heaven seemed to have baptized the place. All that is loveliest and most exalting in spiritual beauty and immortal hope came within the sphere of vision. It was no mere passionate raving —it was a grand progress of thought from exordium to peroration; not *mere* thoughts, though, cold and luminous, but a lava flood, bursting up from unknown, unfathomable, mysterious fire depths."

Here the impression is so vivid that the reader can almost see and hear for himself. The temptation to go on with the extract is strong, but inconsistent with the limits of the present work. The book itself will well repay an attentive reading; not more, as has been hinted, for a fine portrayal of a worthy subject than for its interesting revelations of the mind of its author.

In 1872 there appeared, first in the pages of the *Southern Quarterly Review*, and subsequently in a

duodecimo of 90 pages, by the Southwestern Book & Publishing Company, Marvin's Review of Redford's "History of the Organization of the Methodist Episcopal Church, South." Some quotations from this essay, as illustrative of its author's views and feelings on the Southern question, have already appeared in this work, and to these, if one consulted only the intrinsic worth of the extracts, many more might be added. As an instance of what is called fine writing in the best sense—*i. e.*, lofty, by the elevation of its thought, and beautiful, by the vigor and terseness of its expression—it is quite the best which he has ever given to the public. Evidently it contains the matured reflections of many years, which had gathered force by a long period of habitual repression, and which now, at last, ran freely forth in the open pages of the Quarterly. Some passages almost refuse to be suppressed. To instance, what can be finer than this description of the season's gentle influences, on the occasion of the assembling of the General Conference, in 1844, in New York City:

"So matters stand as the sun of the last April day smites the empire of death with the silent, quiet power of his rays, and, breaking the invisible chain from the latent life of field and forest, calls it forth in the vernal resurrection. The Methodist homes of the great city are astir with hospitable preparation, and the unknown guests are coming in. Brethren greet each other complacently, and cordial re-unions

from the North and from the South give happy augury of peace. Men of God say to each other, 'We shall have no disturbing issues this session.' The ecclesiastical heavens were never more serene. The genial spring was in men's hearts and faces, as well as in the fields, and the Church itself seemed rejuvenescent under the beneficent touch of the spiritual spring-time."

One almost catches in these words a sense of the lull which preceded the great storm of 1844. Again, in the qualities of brevity and exhaustiveness, what can surpass this statement of the reasons why Bishop Andrew must desist from exercising the functions of his episcopal office?

"Why? Has he violated any law of the Church? No. Has he violated any law of the State? No. Has he violated any law of God? No. Does not the specific law of the Church governing such cases hold him harmless? Yes. What law has he violated, then? The law of the Northern conscience—this, and no other. And the tribunal before which he was compelled to appear was the *Northern Conscience!* It was an inexorable tribunal, which trampled all law under its feet, except its own inspirations."

And, for scornful and indignant banter, what can exceed this passage on the subject of church union?

"The proposition for a re-union comes, moreover, at an inopportune moment. Just when the effort to 'disintegrate and absorb' is demonstrated to be a

failure the movement for a re-union comes up. The change of policy and tone is too sudden. Those warm words smoke with a suspicious odor. The flavor of 'disintegration and absorption' seems to linger in them. Do they mean absorption without disintegration? Time ought to have been given for fumigation, to clear away the effluvium of the so-recently dead 'policy.' Do not these warm words smack also of a move on the political chess-board? Is there not a purpose to swell the church census and gain prestige, so as to 'control the government?' Is this, and not brotherly love and the salvation of souls, the real end of absorption, with or without disintegration? These vapors will arise out of the grave of the dead policy. They appear in the dark, with a wierd, phosphorescent aspect, to give us warning. They take spectral forms, that seem to mutter broken sentences of resolutions we have seen reported by 'committees on the state of the country,' and adopted by unanimous acclamation in annual conferences. They bring echoes, at the same time, from our memory of things we were wont to see, not more than two or three years gone, in Northern Methodist prints, to the effect that the Southern Church was a rebel Church, that the war had ended too soon; intimating that because it did not at once strike its colors to the conquering Church it was to be suspected; as if the war had been made in the interest of a sectional and domineering ecclesiasticism, which was wronged and injured in the failure

of the war to make a conquest of a neighboring Church for it. There was much impatient and petulant speech of this sort That the Church, South, should still live and thrive and go on doing the Lord's work, in its own proper field, after its neighbor of the North had contributed so much treasure and blood—yea, and prayer, too—for its destruction, seemed intolerable. These men seemed to think that the war had been made upon the Southern Church as well as upon the Confederate Government, and for their behoof. The political had become so deeply wrought into the ecclesiastical consciousness that they blended themselves in their church affairs and ambitions with the 'Government' perpetually. That the 'Government' should succeed and their conquest fail was too bad. They had helped the Government so lustily, too, and had borne it on to a grand triumph, and now, in the hour of its victory, it left the Southern Church, their coveted prize, to go on in peace right before the face of them.

"We repeat it, before the invitation was sent to the banquet of love there ought to have been time given for fumigation. These odors ought to have been cleared away."

There is space for but a single additional passage, and that shall be the peroration with which this article concludes:

"Fifty years hence—we cannot doubt it—there will be a Methodist Church in the land, in poise

amid the factions of the hour, pure amid its temptations, her candlestick still in his place, her light burning with the pure flame of inspiration and faith, her eyes lifted, her hands clean from bribes, her robes of linen clean and white; the righteousness of saints washed in the blood of the Lamb; revered by all who love the Lord Jesus, and hated only by his enemies; her children dwelling in peace in the South and in the North, in the West and in the East, with Republican and Democrat, Radical and Conservative, alike calling her blessed. She will excite the suspicion and hatred of none by allying herself with an adverse party, upon issues that arouse the passions of the hour, but lie outside of her proper sphere. She will move with a grand but quiet energy amid the affairs of men, the representative of Christ to all, the political ally or enemy of none. She will stand for Christ, recognized by all, upon a plane far above the level of those contests which come and go with the energy and the swiftness of the tornado. She will abjure both the riches and the power which might reward a lewd and bewitching coquetry with some successful party in the State. She will be known, and loved, and hated as the chaste spouse of Christ. Her character will give full force and meaning to the Word of God committed to her.

"This is the destiny of the Methodist Episcopal Church, South—a destiny that she cannot alienate. She must 'stand in her lot to the end of the days.'"

Next we have (issued in 1876) a volume of sermons, in a neat crown-octavo of 552 pages, by the Publishing House of the Methodist Episcopal Church, South, Nashville, Tennessee. This contains eighteen discourses, and into these are compressed, as a matter of course, the ripest and best products of the author's mind, working in his favorite field of theological oratory. It is dedicated to his wife, in a few graceful and well-chosen words, which, warm and tender as they appear, do but inadequately express that sense of her surpassing merits which is wide as the circle of her acquaintance and deep in proportion to its intimacy. The words themselves are worthy of particular quotation in a work devoted to the memory of their writer. They are as follows:

"TO MY WIFE,

MRS. HARRIET BROTHERTON MARVIN,

To whose cheerful self-denial and devotion to my work; to whose rigid economy in administering domestic expenditures; to whose ready adjustment of her wants to the exigencies of a meager support in our earlier life; to whose careful and godly training of our children, in my protracted absence from home, and to the example of whose faith and purity of heart I am more deeply indebted, as a Methodist preacher, than any one except our Maker can know —this volume is

AFFECTIONATELY INSCRIBED."

The author's acknowledgments are frank and

cordial, and include in their grateful expression the Agent of the House at Nashville (Dr. Redford), the editor of the sermons (Dr. Summers), and the superintendent of the printing department (Mr. R. T. Spillers). His concluding words are: "These gentlemen have my blessing. May the peace of God be upon them."

With immediate reference to the Sermons, he says in the preface:

"These Sermons, all except four of them, have been preached; the matter constituting the four has been preached, though not in the form in which it is cast here.

"When I say they have been delivered from the pulpit, I do not mean that they were delivered *verbatim* as they are given here; for they were properly extemporaneous, only the analysis having been made beforehand, and that without the use of the pen—for I have never made even the briefest notes for twenty-five years past, except in a very few instances, when accuracy of reference and quotation was necessary.

"But while it is strictly true that these Sermons have been preached, they do not reappear in the book with verbal precision. Some of them have been used frequently in the course of several years, but never repeated word for word; yet I suppose those who have heard them will see that the substance of them is preserved, and, to a considerable extent, the phraseology as well."

Chapter Nineteenth.

LITERARY LABORS—CONTINUED.

WITH regard to nearly, if not quite, all these sermons, the general remark may be hazarded, that they were not made, but grew. They are the last results of long and frequent exercise on a given train of thought, and of those mental accretions which insensibly and almost unconsciously gather around it in the course of such a process. Their happier passages were struck out when the brain of their author was at white heat under the stormful impulses of successful oratory. These passages returned, fixed themselves in his memory, and were uttered again and again as the exigencies of other and similar occasions called them forth, until at last they were gathered up and arranged in the ultimate form of the written and printed sermons. An understanding of this fact is necessary to even an intelligent reading of the discourses. One cannot otherwise account for the sudden and apparently uncaused glow and light of certain passages. Unprepared with this knowledge, the sober reader, pursuing his quiet way by ordinary and familiar thought-processes, is sud-

denly set upon, startled and bewildered by the play of wildly passionate forces. He does not understand the origin of this unexpected burst of light and glow of heat. It is only that the author has transcribed, just here, one of those passionate outpourings of actual discourse, caught from the inspiration of an excited moment, and subsequently daguerreotyped upon his memory. The following selections, from different sermons, will supply the reader with a sufficiently accurate notion of their general tone and style. To realize all their excellency he must read them carefully for himself:

"The Decalogue comes to us incorporated into a history the most striking, the most impressive, that was ever written, and was promulgated amid scenic displays that turned a nation pale. Even now, after the lapse of thousands of years, with no participation of personal interest in the events of the history, we are filled with awe in contemplating the situation of the people in the desert, so lately delivered with a high hand from Egypt, and now at the base of Mount Sinai, gazing in dismay upon its summit and sides, enwrapped by black, massy, moving volumes of cloud and smoke, which were agitated and parted by jets of flame, chain-lightning meanwhile writing the name Jehovah on the blackness, and the trumpet blast waxing louder and louder, till it jars the mountain, while ever, at brief intervals, peals of thunder rive the cliffs and shame all common terrors. Now and here, at this distance of time and place,

we gaze upon the scene, and our spirits bow themselves down before God to receive his law."

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"Subdued, awed, chastened, strengthened by this history, already smitten with Godhead, they came to Sinai in the desert. The scenery, too, impressed them. They had never seen mountains until of late. These unusual sublimities awe them. Moses forewarns them of an impending interview with God. They must wash their clothes. They must not tolerate the slightest impurity upon their persons nor in their tents; for God was about to speak to them. The day approaches. They are removed from the base of the mountain, which is to be the theatre of the Presence. No man nor beast shall touch it, on pain of death. Expectation is breathless. The hour is at hand. The coming of God is imminent. The hush is perfect through all the camp. The silence is awful. *All things are waiting for God!*

"There is a sound. It is the sound of a trumpet. It is the trumpet of God. How deep! how solemn! and the great waves of it sweep far over the desert and reverberate among distant mountains. It is prolonged. It waxes louder and louder and louder. Still it is prolonged, still waxes louder and louder, until it shakes the mountains, and there is an earthquake. All at once the cloud, the black smoke, rolling in masses, the thick darkness, broken at intervals by a leap of chain-lightning or an outburst of devouring flame, envelop the summit. God has

come. He is on the mountain, hiding his presence in the black canopy. And now thunders of sevenfold power and loudness crown the terrors of the day."

Speaking of Jesus Christ as the last and greatest revelation of God to men, he says:

"In every fact that can assist the ear, or reach the understanding, or engage the heart, this final revelation is the highest expression of the wisdom of God. It comes to man in precisely the same form and voice that touch him most deeply and win him most effectually. A man, such as Jesus of Nazareth, so pure, so unselfish, so full of love, so free from self-assertion, doing good, doing nothing but good, loving his enemies, rendering good for evil—a man dying as he did, so dignified and self-contained in the midst of all the aggravation and insults of the mock trial, persistently loving his murderers to the last, praying for them even while they were nailing him to the cross—such a man, even if he were but a man, must command the homage of the whole world. But he calls himself the Son of God, one with the Father, and speaks to us of our souls, of our sins, of death, of judgment, of eternity, of the kingdom of God, of the new birth; when we hear words coming out of his mouth that make our hearts burn, words that throb in us like great life-pulses from God, we feel that he has had an attraction upon us never felt before. It is God coming upon us through human charmers and magnetizing us through those

sympathies that open the heart of man to his brother. He comes upon us in the form of a brother, and from this vantage ground speaks to us."

Again, look at this picture of heaven:

"My conception of heaven is not what it was some years ago. Then my ideas of it were formed chiefly from the semi-sensuous, poetical descriptions given of it in the last chapters of the Apocalypse. True, I still cling to these, and enjoy that side of the coming glory as intensely as I did then. I love to think of the 'great white throne,' and of the river of life; of the sea of glass, and of the fine linen, white and clean, which is the righteousness of saints; of the house where many mansions are, and of the angels and men redeemed from the earth, the just made perfect. I love to hear, in imagination, the music and the worship and the shouting, which shall be like the voice of many waters and mighty thunders. Nor do I doubt that there is a place called heaven, 'the metropolis of Jehovah's empire,' where infinite creative skill has brought into objective expression the highest, divinest types of beauty and grandeur for the delectation of the children of God. In this home of the just there is nothing to offend. The splendor of it is but feebly suggested in the fact that the very foundations of the outer walls—the meanest stones in all the city—are emerald, and jacinth, and sardonyx, and beryl; the meanest stones are gems, and the pavement of the streets is gold."

Or this description of the coming of Christ:

"A star from the visible heavens and an angel from the invisible announced his advent, and a jubilant host suddenly appeared, 'praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.' His wisdom at twelve years of age amazed the doctors in the temple. At his baptism the heavens were opened, the Holy Ghost descended upon him, and God pronounced him his Son in an awe-inspiring proclamation. Thenceforth nature submitted herself to him, in all her powers and processes. Fierce winds hushed themselves under his voice; tempestuous waters were a pavement under his feet; the sources of life were commanded by his word. While he was on the cross the earth shuddered and broke her granite heart, and the sun disappeared in horror from the skies; and after he was dead and buried, he rose again and ascended into the heavens, and now sitteth at the right hand of the Father, until he shall come again at the last day to judge the quick and the dead."

Such descriptions incline one to wonder if, in the Welsh blood which he drew from his mother, there did not mingle some of the strong and vivid qualities which we discern in the sermons of Christmas Evans; since, for aught any one knows to the contrary, that same Welsh preacher might have been his ancestor.

Marvin's posthumous work consists of letters of

travel, written and mailed during his voyage round the world, and published from time to time, as they came to hand, in the columns of the *Nashville Christian Advocate*. These collected letters make a crown-octavo volume of nearly 600 pages, issued by Bryan, Brand & Company, St. Louis, Mo. It is embellished with an excellent likeness of the Bishop, and printed in good style. This book is already popular, and meets with a ready sale. It contains an introduction by T. O. Summers, D.D., the editor of the paper in which the letters first appeared, and has appended the discourse delivered on the occasion of Bishop Marvin's funeral obsequies, by Bishop McTyeire, one of his colleagues, who was elected at the same time and place with himself to the episcopal office. The following is from the introduction:

"When the General Conference of 1874 requested one of the Bishops to visit China, in the interest of our missionary work, and when the College of Bishops appointed Bishop Marvin to perform this service, as the President of the Board of Missions, I heartily approved of the suggestion that the Bishop should extend his tour, inspect the operations of the various Missionary Societies in other parts of the world, and attend the session of the British Conference, to represent our connection before that venerable body. In the address of that Conference to the General Conference of the M. E. Church, South, to be presented at its next session, the British brethren say that the visit of the Bishop and his traveling

companion (Rev. E. R. Hendrix) 'afforded them no ordinary pleasure,' which we can well believe.

"I requested him to furnish me a letter every week during his tour, and he did so. All his letters came safely to hand, so that they appeared regularly in successive numbers of the *Christian Advocate*. They were written on ship-board, in tents and in khans—*currente calamo*—sometimes on coarse paper with a pencil; and yet they required but a comparatively small amount of revision. Some slips in facts and dates, names of persons and places, and slight inaccuracies of expression, were unavoidable—but it was a labor of love to prepare them for the public eye. It may be safely said that few such letters from the Orient were ever written, and few men could write any like them.

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"Bishop Marvin could not have produced a work like this, if he had not possessed a mind of unusually clear perceptions, a sound judgment, poetic and imaginative powers of a high order, indomitable energy, and unquenchable zeal in the cause of Christ.

"The benefit conferred upon the Church by this missionary tour, thus faithfully and picturesquely reported, is incalculable. It has made the pulse of the Church beat higher; it has enlarged our view of the mission field, and suggested plans for its cultivation; it has greatly strengthened the hands and comforted the hearts of our little band of missionaries in China, and those of other Churches in the

lands visited by him; and the publication of his letters will do much to fan the flame of missionary zeal in the wide-spread Connection in which he was so bright an ornament and in which he labored with so much zeal and success."

To these warm words of Dr. Summers there may be added the still better testimony of some brief extracts from the book itself. Take, for example, this picture of the mingled effects of moonlight and cloud-shadow at sea:

"Last night, when the moon was at an angle of ten degrees with the eastern horizon, a broad pathway of pearl strewed the ocean under her smile, while both to the northward and southward heavy clouds frowned upon the water, and the darkness, in contrast with the glow toward the east, seemed not mere darkness, but something more positive. This immediate vicinity and contrast of glow and gloom produced a strange effect upon me. It was a fascination. There was a subdued sense of exaltation. Existence seemed to come into a new expression, and infinite mysteries to be half disclosed, but yet concealed, and to offer their import at just the distance to tantalize you most deeply."

Or this effect, upon the missionary Bishop, of his first view of the work in China.

"For myself, I believe I never felt the grandeur of the Kingdom of God so fully before. It is just now collecting its energies for the final campaign in the conquest of the world. The advance lines of the

all-conquering host front the enemy where he is massed in his greatest strength, and entrenched in his most formidable defenses. The powers of darkness are enthroned, but the God of light already advances upon them, and they begin to be aware of the glory of his approach. No human destiny can be greater than that of participating in the labors and dangers of the deepening combat. It may involve martyrdom—I doubt not it will—but that blood which is shed for Christ is most precious in his sight. O, Son of God! is it not a joy to die for thee?"

The following view of the character and capacity of the Chinese will certainly have, for the people of this country, all the attractions of novelty, however they may differ about its trustworthiness:

"There is not, in my mind, the slightest doubt remaining that the Chinaman is as susceptible of Christian agencies as any other man, and as capable of taking on the highest type of Christian character. He is a man, though an idolater, and when the subject of converting grace, he has as deep and rich a sense of God as human nature is capable of. His faith is as strong and commanding, his power of self-denial as great, his love as pure, and his life as devoted, as that of the European or American. It is true that the Chinese civilization, though elaborate, is decidedly low as compared with that of Europe or America; but the main cause of this, I am satisfied, is found in the false religion in which

he has been bred for ages. I think it is also true that the sense of integrity in the average Chinaman is low, comparatively; but the same cause again has produced this result. The knowledge of God will bring out both the civilization and the average character of the Chinese, and raise them to the highest plane."

And what a fire of missionary zeal ought to be kindled in the hearts of Southern Methodists, when they read such words as these and remember that the glowing pen which wrote them will write nothing more in this world!

"Shall not our Zion have a host to come up at last from this Empire, the American missionary and the Pagan convert rising together from the same dust, and hailing the descending Lord with a mingled shout, responding to his voice? For the Lord himself shall descend from heaven with a shout when he comes to gather his redeemed from the four corners of the earth.

"O! the blessed toil of the missionary! What if he is unheeded by tens of thousands of the blind heathen to whom he lifts up his voice? *Some* hear and are saved, and the number is swelled in an everlasting ratio. *China will turn to the Lord!* I feel it; I almost see it. What if he is half-forgotten at home? He is never forgotten in Heaven. There is an eye that follows him with love by night and by day, the eye that never slumbers.

"How I would love to labor and die here among

these missionaries of the cross. How I would love to rise at the last day in the midst of a multitude of heathen converts!"

The following indicates that train of habitual thinking by which his faith in the Chinese Mission is sustained and reinforced:

"The evangelization of China proceeds quietly but moves forward with divine energy. The greatest changes are prepared silently. The meteorological conditions that introduce the cyclones are noiseless. The rays that loosen the iceberg from the moss upon which it was formed, are unobserved. Cataclysms are the outcome of silent forces. So Christian ideas are making their way in China. Far beyond the range of apparent results these vital truths are insinuating themselves into the minds of men, and God's Word accomplishes that whereunto it is sent. The great event is coming. China will bend the knee to the Son of God."

The following will serve as a foundation for many a circuit-rider's fervent exhortation against the wearing of jewelry:

"The Malay woman is bedizened with jewelry. I saw one standing in the door of a poor house, whose fingers, wrists, ears and nostrils were *loaded*. There were light rings at the top of the ear, and heavy ones at the bottom. Those in the nose were not suspended from the central cartilage, but from the outside of the nostril.

"I thought of my countrywomen who undertake

to make savages of themselves by mutilating their ears to get a place from which to hang jewelry. Let them come here and see what these ambitious heathen women do, if they wish to learn what is practicable in that line. I confess, I like to see things done thoroughly, when they are done at all, and not minced at. If a woman is going to have holes bored in her ears, why not in her nose? and why not, two, as I have seen, on the outside of each nostril? And why not two in each ear, as the Malay belles do, the one in the lower part half an inch long, the cartilage being stretched down by the weight of the jewel? Let the young ladies of America send out to Singapore for the fashions, or quit the practice altogether."

The following life-like sketch of a very heathen practice, with the evident mental application to home-affairs of the concluding remark, is quite characteristic:

"Devil-worship is very prevalent among the heathen. It does not belong to Buddhism, as such, but the Buddhists of Ceylon are all devil-worshipers, besides being Buddhists. All sickness is believed to be caused by the evil one. A 'devil-priest' is called. The people collect about the house where the sick man is. Ceremonies begin at dark and run through the whole night. The tom-tom, a rude drum, is beaten all night. The priest dances in a frightful mask. The devil is incessantly invoked and appealed to, to release the victim. Sometimes

the priest tries his wit on his Satanic Majesty, and if he is gifted in that way, will set the spectators in a roar of laughter occasionally. So passes the live-long night, and at dawn an effigy of the patient is taken out of the house and buried, whereby the devil is supposed to be deceived, and leave the place. Does the patient recover? Sometimes he does, sometimes he does not, of course. Instances of recovery are sufficiently common to keep the remedy in credit. No doubt the priests might fill an almanac with certificates every year."

At Madras, he found and noted a still greater extravagance in the matter of jewelry. The passage is again so characteristic as to justify quotation:

"In addition to the jewels in the ears and on the outside of the nostrils, as in Ceylon and the Straits, they had them suspended also from the cartilage that divides the nostrils. Three pieces of jewelry vibrating from the end of the nose, with every movement of the head, did look odd enough. But generally those on the outside of the nostrils are shaped like a button, and lie against the side of the nose, while the middle one is a ring, dangling upon the upper lip. Come to India, my countrywomen, and learn how to wear jewelry! You ought to be ashamed of yourselves to have only one hole bored in each ear. When you pretend to do anything, *do it.* I have seen a woman with *thirty-two* in her ears and nose."

His estimate of the intelligence and capacity of

the native East Indian will sound, to many ears, still more extravagant than that which has already been adduced in praise of the Chinaman:

"From all I hear, I conclude that they are not inferior to the European in intellectual capacity. A want of vigor there may be—an absence, alike, of the spring and endurance found in higher latitudes—but not of native intelligence, though it is the opinion of some that there are specific differences of mental development. One missionary of large experience, a representative of the London Missionary Society, told me that they excel in mathematics and logic, but are wanting in common sense. Through want of common sense they often set out with faulty premises, but the argument from the premises will always be perfect; and once in a line of logical sequences, the Hindoo will follow it, no matter which way it leads or where it lands."

The mingling of broad and far-reaching views with pasionately fervent appeal, which appears in the following passage, may fitly close these extracts from a volume which, fully to appreciate as it deserves, one must read for himself:

"The Church has not yet begun to realize the magnitude of her undertaking. Consecrated men in great numbers will have to devote their lives to the work. The spirit of prayer—the agony of unconquerable supplication—must come upon the universal Church. It is doubtful if anywhere, even in the most spiritual communities, there is the fulness

of faith, the irrepressible ardor of spirit, which must be witnessed before the power of heathenism can be overthrown. What a divine momentum will that be that will bear the host of God's elect forward against all the forces that rise against them, until the faith of Christ shall overmaster all! Meanwhile the work goes on—and I say it with deliberation—the work goes on more rapidly than the inadequate means employed by the Church would warrant us to expect. There can be no doubt of this. In *proportion to the actual outlay*, the results are great. But in view of the work to be done, and the untouched resources of the Church, the outlay has been small indeed. I feel abashed before God when I think of it."

It need hardly be said, that the volume under consideration surpasses, in general interest, any previous work of its author. All who are interested in the subject of foreign missions, and many who feel no interest in this question, but are curious of foreign usages, eagerly seek this book. It may, in fact, be reckoned among the author's freshest, best and most equally written productions.

There is, however, one work of Bishop Marvin which, for the reason that it has not yet been published, except in a transient and fugitive form, does not enter into the above comparison.* This is his "Doctrinal Integrity of Methodism;" a literary

*This work has since been published, in book form, by the Advocate Publishing House, St. Louis, Mo.

labor of broader scope and higher aims, all things considered, than any other which he had undertaken in the whole course of his life. The title will indicate, to some extent, but insufficiently, the character of the book which is soon to be issued by the Advocate Publishing House, St. Louis. It is evident that this theme, handled as Bishop Marvin could and did treat it, must have an almost unbounded popularity in Methodist circles, both at home and abroad. Better, however, than any mere words of commendation, will be some samples of its style and spirit. The following passages from its introduction will be in point:

"For some reasons, I am led to look to the foundations now with some degree of solicitude. We are living at a critical juncture of the world's history. There are times when the current of affairs becomes sluggish, and for a few generations there is scarcely a perceptible change. Then, again, all at once, new ideas and new social forces start into activity, and in ten years' time such changes take place that the world scarcely knows itself. Such was the case in Germany in Luther's time, and in England under Henry VIII. It would not be difficult to point out many other such epochs in different countries and ages. No doubt that during the dull, quiescent periods things do move and get into new adjustments, but are so held in check by conservative obstructions, that no decided progress is apparent. But at last the obstructed current swells to a

volume too heavy for the conservative barriers that repress it. When they break before it, woe to anything that stands in the way of its headlong plunge.

"I believe that in Christendom the monument of the ages is a true progress. But the channel is so tortuous and so gorged in places with the *debris* of the past, and with accumulations of falsehood and prejudice and depravity, that many times the current is forced backward, and so the movement is not always progress. There has been, ofttimes, alas for us, retrogression instead. Ofttimes, again, the stream overflows and, perforce, digs new channels for itself. In that case many a fair inheritance is swept away. Such are the hard conditions under which humanity, ignorant and depraved as it is, is able to go forward to better things, even with the help of the incarnate Saviour.

"If my observation has not deceived me, we are even now in the midst of a movement as forceful and irregular as any in the past ages. There is always, in the very nature of these movements, cause for alarm. There is danger in them, even the best of them. Among the forces at work there is much depravity of thought and feeling. The movement is not always that of the wise leader. Not unfrequently it is the raging of a blind demi-god roused by some chance to fury. There is much unwise demolition of structures that must be builded again."

The following, on the increasingly popular topic

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of "Women's Rights," will be read with delight by many:

"Among the *social* elements coming into active force, the chief are 'Women's Rights,' so-called, and Communism. The Woman's movement assails, without any mincing or disguise—or at least many of its advocates do, and, logically, it comes to that —the Scriptural order as to domestic relations. A large proportion of its champions are infidels. The system itself is, logically, infidel and disorganizing. It is fatal to the existence of the family, and *that* is the corner-stone of all organization, both social and civil. Without the family the State goes to pieces, and anarchy takes possession of the world. Then civilization itself becomes impossible. Loosen woman from her Heaven-appointed and most beautiful orbit, and everything goes to wreck. It is the charm of woman's modesty and purity that holds all society in its coherency. Analyze it and you will see that this is true. Woman's modesty and purity are the very heart of the social fabric. They form the centre of gravitation, holding everything in its place."

The following disposes of Communism almost as effectually as briefly:

"Communism is radicalism in its final form. Its historical antecedents are the leveling doctrines of the French infidelity of the 18th century, imported by Jefferson, Franklin, and Paine, into this country, and popularized by them and others during our

revolt against the mother-country. These doctrines were taken up and pushed forward upon the line of their inevitable logic by the Radicals and fantastical Abolitionists of this country, until they embroiled the nation in a horrible civil war. And the momentum of this movement, if I see clearly, is still increasing. We have seen its last bloody work in Paris. Thoughtful men, in the more populous regions of our country, dread the development of the next five years. For this Radicalism, Abolitionism, Communism, whichever you may choose to call it, is also called by another name—Agrarianism. It is a war on all distinctions. It is the last term of the syllogism, the first being this: all men are created equal."

When it is remembered, that the above was written in 1871, does it not seem that the recent and still existing labor troubles appear almost in the light of its fulfilled prophecy?

This, also, on the neglect of Sabbath-observance will appear timely:

"A great change has been wrought by the influx of immigrants from the continent of Europe. It is fully within my recollection that a Christian man would have been held as a violator of the Sabbath if he had gone or sent for his mail-matter on that day. Fifteen years ago very few church-members, within my knowledge, took the Sunday papers. Nor can I doubt that much that is deepest and most commanding in Christian sentiment goes along with

strict views of the sanctity of the Lord's day, and with the strict consecration of it to his service."

What follows is a fine and discriminating portrait of popular preachers:

"A few successful men, who, by a daring, dashing manner in the pulpit, supported by a good deal of personal power, have acquired a national celebrity, are followed by a host of imitators whose only chance of distinction lies in saying new and startling things, or adventuring upon some independent, dashing line of policy. A great deal of erratic and unhealthy thought gets afloat by this means. Fortunately, however, there is but little of it that has sufficient vitality or vigor to keep itself long on the surface. Most of it soon sinks out of sight, never agitating but a small circle, and that but for a moment."

This, on shallow speculators, is as pointed as it is pungent:

"I suppose there has been as much light cast upon the great problem of evil within these twenty-five years past as in all the ages preceding. But along with the sober, capable investigation, has arisen a world of pretentious affectation of philosophical depth, which makes a blunder every time it undertakes to make an argument. Men of this class are confident and noisy in proportion to their incapacity. The influence of any one of them amounts to but little, but in the aggregate they constitute a very appreciable factor in the world of

thought, and go to make up the sum of irregular and sinister activities that characterize the present time. They form no mean proportion of the mischievous tendencies of the moment."

The following statement of the differences between Roman Catholics abroad and at home seems severe:

"Strange to say, in Great Britain and the United States the Roman-Catholic mind seems to acquiesce more fully in the spiritual despotism of the Church than in any other country. Just here where thought is free as air, the absolute authority of the Church over thought is yielded by the Romanist in this country more readily than in Austria. There is not so much as one Dolinger to be found. This is to be accounted for by the fact that in this country the Romanists are constantly on the defensive. The absurdities of their creed are being constantly assailed, so that they are roused constantly against all comers. This is just the state of mind in which men will go for their sect to any length or any extremity. They will take the most extreme ground when excited by opposition. The Romanists of this country and England, therefore, intelligent as many of them are, are ready for anything that their Church may demand. They will perform feats of credulity that might edify a Spaniard. If the bishops say so, the Pope is infallible."

The influence of learning combined with industry is thus illustrated:

"It is the same accuracy of laborious research which enables Darwin to secure credence for those inferences which he makes, as if they were necessary results, when in fact they are not at all so. They are accepted partly for the show of learning with which they are set forth, and partly on account of a disposition, prevalent in some quarters, to embrace anything that may militate against the simple truth of the history of creation in the book of Genesis. They minister to the pride of intellect which is restless under all restraint. It is so restless that it will grasp at any theory which assumes a rational tone rather than rest upon a Divine statement in simple faith."

And how wise and eloquent the caution that follows:

"In the midst of the rapid evolutions of the present time we are in danger of disparaging antiquity—of holding it in contempt—and in excess of self-confidence, going fairly wild in the abandon of speculative adventure. Thousands are doing it, to the detriment of religion and morals. What truth is yet to be discovered let us have it by all means. But let us look out, in the meantime, that we do not exchange the Kohinoor for a paste imitation from Paris. Inexperienced traffickers in gems might commit such a blunder."

These extracts might be almost indefinitely multiplied, no doubt, to the reader's continued edification and pleasure; and the following, showing the au-

thor's unshaken confidence in the midst of the perils to faith which he has so eloquently enumerated ought not to be omitted, though it must conclude these illustrations:

"From what I have written it is not to be inferred that I take a gloomy view of the situation. Far from it. I have said already that the movement is, in the long run, a true progress. Out of all the uproar and effervescence of the present time, good will come in the end. In the meantime, the movement is now too violent to be free from danger. There are sinister elements present. The activity of the moment is feverish. It threatens, for the time being, to unsettle, in many minds, the most elementary truths of religion and morals. Amid the imperfections of thought and depravities of feeling that are inherent in human nature, we must well look to those primary conditions of all that is good which are given in the Christian faith."

Here, then, with the publication of the Doctrinal Integrity of Methodism, there will be seven separate works of our deceased Bishop upon the market in the hands of the Church for whose glory and honor he spent his life. When, at the same time, it is remembered that he had hardly ever a moment of leisure, and that he never practiced Mr. Wesley's favorite method of studying *in transitu*, this fact must appear a simple marvel. Indeed, it is easier to conceive how his great ancestor, Cotton Mather, with unbounded facilities of learning and leisure, could

write his three hundred and eighty-two works. Marvin had no learning but such as he "picked up," and no time for literary labor save what he wrested, with violent hand, from periods due to repose from the most exhausting physical toils and spiritual cares. Evidently, "blood will tell," and the essential qualities of the old Mather-brain had come down to Marvin.

Chapter Twenty.

PERSONALITY.

ONE of the most difficult, as well as the most delicate tasks a writer undertakes is to present correctly and satisfactorily the *personnel* of whom he writes. Few, indeed, are competent to the task. It is one that demands the best efforts of a pen like Smollet's or Macauley's; and few such men as those have lived either in ancient or modern times.

Each and every individual man has his own peculiarities. How much he may be like to others, there is always something in mental cast, in temperament, habits, of thought, tones of feeling or manner of life that is peculiar to himself—something that identifies him as a being separate and distinct from all others. Among all the millions of men that inhabit the earth, it is doubtful if there be any two faces or forms that are precisely alike: and the same may be said of intellectual, sensitive and moral casts, culture and development. Each has something in these that distinguishes him from all others.

Then the secret springs of human actions are so hidden, lie so far out of sight—the recesses of the

heart are so deep, and to all outside, so dark, that after all our supposed acquaintanceship, we really know so little of each other as that we are continually liable to misconstrue actions, misjudge the motives which prompted them or to misinterpret language used, by affixing to it a meaning foreign from that in which the speaker or writer used it.

Absolute perfection belongs to none on earth. To a greater or less extent, weakness, infirmity and imperfection are predicable of all—no exemption, no exception. In common with all others, the subject of these sketches had his, of which fact he was fully aware. No allusion has been made to them in the preceding pages, nor will there be other than a mere allusion to them here. It is unnecessary. Every one knows that, though a good, and in many respects a great man, yet he was a man, with more or less of the weakness and imperfection inhering in our common humanity. Hence no detail or particularization of these is called for at all. Besides, the object of biography, especially religious biography, is, or ought to be, the presentation of the strong points of mental and moral excellence—show how these excellencies were attained and maintained—the labors performed—the difficulties encountered—the obstacles overcome—the successes gained—the manner in which they are gained, and the uses made of them. These are the proper themes in religious biography, presented and dwelt upon that others

may be stimulated and encouraged to imitative lives and labors. But no sane man will call for a detail of human weaknesses or human mistakes and errors for the purposes of imitation. In cases where there were marked erraticisms or gross errors in the lives of men, biographers may do well to note and record them as warnings to others. But when, as in the present case, there were none of these, and the individual characterized by no more than the common and inherent imperfections of our common humanity, it were best to pass them in silence and dwell upon their opposites, especially when there is every reason to believe that what of mistakes there were, were mistakes in judgment, and not in purpose of heart.

"Truth is to every man as he perceives it." His perceptions may be at fault; still, such as they are at any given time, he must be guided by them if he move at all. And the present writer now proceeds to present the leading traits and prominent characteristics of the subject of these sketches, as he—the writer—perceived and understood them.

Physically, Marvin was so unlike most other men as to be set down, in the mind of any one seeing him for the first time, as a person of strikingly peculiar appearance. He was tall and slight, long-limbed, and what is sometimes called loose-jointed. His gait was irregular, and his attitudes often somewhat awkward. He took no pains to stand erectly and gracefully, and was never seen

to bulge out his bosom like a policeman. His hands and feet were long and slender, even to attenuation. His face was long, with the nose prominent and the whole head high and narrow, the complexion being of a consistent and unchanging palor. The eyes, in repose, were dark, oblong, reserved and musing-looking; though they could, on occasion, sparkle with mirth, scintillate with resentment, or freeze with coldness. The mouth was large, prominent and wide, with the lips full nearly to overhanging, and apparently by some nervous influence, almost perpetually in motion. His beard, which was black, was for many years worn in full, though not of unseemly length. His clothes were often ill-fitting, especially in early life, and apparently put on and worn with no little carelessness. His favorite hat was the black, soft, wide-brimmed Western thing familiarly known as the "slouch," and this, when put on and worn, was usually depressed by deep indentations. It is not surprising that, on his foreign tour, he was taken, from his appearance and manner, for "the Rev. Mr. Bishop." The following, from Rev. Dr. Deems, in *Frank Leslie's Sunday Magazine* for April, 1878, describes his appearance on the occasion of his election to the Episcopal office in New Orleans, in 1866:

"He was too rudely dressed to enter the church where he was to be received as bishop-elect, so several of the ministers, at the suggestion of the Rev. Dr. Charles K. Marshall, insisted on presenting to

him a clerical suit becoming the occasion. He was the first man of his church who had been elected to the episcopacy with a full suit of beard. We recollect distinctly that the senior bishop called us to him before Mr. Marvin's consecration and said:

"See here, doctor, couldn't you persuade the new bishop to have his face shaved?"

"Don't know, bishop; its dangerous to take a man by the beard."

That evening, while the conversation was general and genial, we took the liberty to suggest that the beard was an offense to some of the brethren.

"They'll have to stand it, said he; they elected me in my beard, and they must endure me in my beard."

"Yes," we suggested, "but remember you were not present when you were elected. I doubt whether they could have been persuaded to elect you if they had seen what a homely man you are, shaved or bearded."

He laughed at this sally, but insisted on keeping as much of his homeliness as possible under hair.

In a private note, Bishop McTyeire reminds us that sixteen years ago we remarked that "Bishop Marvin's nose stood on his face as the nose of Calvin is painted on his. We believe we did notice that."

This seemingly frail physique was capable of the most sustained and unintermitted exertion. From the date of his episcopal election down to the day

of his death, he hardly ever knew the luxury of repose. Day and night he strained nerve and muscle in the service of the Church, till the long tension snapped at last the chords of life.

Pathematically, as well as physically, he was an uncommon man. His feelings were at once quick and strong. The remark may seem easy, but the combination is most unusual. Sensitive and susceptible men are generally the subjects of frequent and sudden mutations of regard and purpose; while those in whom the currents of emotion flow more deeply and steadily are comparatively unimpressionable. There would seem, indeed, to exist a difference amounting to incompatibility between the very sensitive and the very strong temperaments. Yet both these were found united in Marvin. He was susceptible as a woman to slight or flattery, and strong as the strongest man to reward or punish either. Not that he could be pleased by the ordinary and gross forms of personal adulation. From these, his intelligence and sensibility alike revolted; while they appealed so strongly to his conscious foible as to provoke, when attempted, his serious resentment. On this account, he could not bear a word of frank and downright praise. It seemed to him a device of the enemy of his soul; and he would gravely remonstrate with any man who uttered it. On the other hand, small attentions and gentle deferences, whether real or insincere, bound their giver to him "as with hooks of steel." Of course, this rendered

him liable to be imposed upon by subtle and skillful men; and it is well known, in point of fact, that most of his mistakes were committed under such an influence. So, a great enmity left him intact; he could easily pass it by; but slight or indifference stung him to the quick, and he found it almost impossible to forget it. Sometimes, indeed, his resentments may have spurred him to a more than equal reprisal for these fancied injuries, though he rarely sought to repair them. On the contrary, he seemed to brood over the original offense with a feeling intensified, perhaps, by his own subsequent course. He has been called "a good hater."* The following incident of his early ministry will sufficiently illustrate this trait in his singular character:

"His second year was on the Oregon Mission. A short time before his fourth quarterly meeting, he received a letter from his presiding elder, Rev. W. W. Redman, requesting him to meet him at a quarterly meeting near Savannah and accompany him to his own quarterly meeting on the Oregon Mission. The youthful Marvin, glad of having an opportunity of spending so much time in the company of so wise and so good a man as Redman, complied with the request. He and Redman stopped with the same family during the meeting. The lady of the house treated him with the utmost indifference, showing him no attention whatever, not so much as speaking

*Rev. Dr. T. O. Summers, in his Introduction to Marvin's Letters of Travel.

to him excepting at the table. He was not extravagant in his expectations, but he felt that this entire lack of attention was unkind. On Sabbath, the presiding elder told him that he must preach at 3 o'clock P. M. He tried to beg off, but the presiding elder would not excuse him. The services were held in open air, under an arbor constructed for the occasion, with a rude pulpit for the preacher. At the appointed time, Marvin entered the pulpit and commenced the introductory service. Many heads were hung in disappointment, and some of the congregation quietly withdrew, got on their horses and went home. This had a very depressing effect upon the young preacher. He cast himself upon God and cried for help. And God did help him. I have heard him say that, if God ever helped him, he thought he helped him that afternoon, and that he then preached the best sermon he had ever preached up to that time. The power of God came down upon the congregation in a most wonderful manner. Many were shouting, and some were on the ground crying to God for mercy. Marvin had left the pulpit and was down among the people. The lady at whose house he had been staying was shouting, and came to him with both hands extended, and taking both his hands in hers, said: 'O, brother Marvin, when are you coming to see us again?' He answered, 'Never again, I hope, sister, unless the judgment should sit somewhere about here.' No sooner had the words escaped his lips, than he felt

that he had done wrong, but there was no chance for apology." *

The last phrase in the above narrative, which is evidently Marvin's own, is strongly characteristic of the trait under consideration: "*there was no chance for apology.*" The persistency of the stern Puritanic force which laid the foundations of his character asserted itself in all similar exigencies of his life. The remark of Dr. Deems, already quoted, that "Bishop Marvin's nose stood on his face as the nose of Calvin is painted on his," was not a mere fancy. In their strong love of strong doctrine, in their intolerance of everything that looked like heresy, and in their singular blending of personal resentments with the cause of Divine justice, these two great men had much in common.

On the other hand, his generous devotion to those whom he regarded as his friends was unbounded. No sacrifice of personal convenience or interest was too great, in his opinion, for them to ask or for him to grant. This made him the most charming of friends to his sincere lovers, and the most valuable of friends to his interested seekers. The former used him without remorse, and the latter without scruple. He was so ready, so willing, so delighted to serve them, even to self-exhaustion, that affection never stopped to measure his powers, any more than interest could pause in the satisfaction of its greed.

* Rev. Dr. W. M. Rush, in a letter to the author. And adds: "I have heard him (Marvin) repeatedly relate this anecdote."

To this rule of ceaseless importunity and inordinate demand, on the part of friends and sycophants, there was, however, one very notable exception on the part of his own family. These seemed to see in him a consecrated man, and to submit with cheerfulness to their almost continued privation of his society and to those domestic inconveniencies which resulted from his frequent pecuniary benefactions abroad. With unswerving fidelity and unchanging cheerfulness, they welcomed his coming and speeded his parting, though he came and went, during the long period of his episcopal service, almost like a transient guest. Returning at night after a protracted absence, the morrow saw him, without rest or recreation, afoot, abroad and eagerly attentive to the local interests of his neighborhood, while the following evening witnessed his departure for another distant field of labor. To all this he was enabled, by the unwearying devotion of his incomparable wife, whose expression to the first comers, in lieu of all murmur or complaint, on the sad occasion of her husband's death, reaches the height of the true sublime, and is worthy of imperishable remembrance—"Isn't God good to me? *He died at home.*" That he warmly appreciated her wise and tender care, he has left a public testimonial in that touching dedication to her of his latest work, which has been quoted in these pages. Among the *on dits* of the social circles where his family resided for some years prior to his death, is a pleasant illustration of the truth

that he was almost a stranger at home. It is said that, on one occasion, in society a gentleman unacquainted with the Bishop's family was expatiating to his daughter, in glowing terms, on the merits of a discourse to which he had recently listened; "and, by the way," he continued, "the preacher's name is the same as yours—Marvin—do you know him?" "I can't say that I am acquainted with him," the young lady replied, "*but—he is my father.*"

The leading quality of Marvin's intellect was rational; and the preponderance of this quality was so great as to leave the imitative and ruminative powers almost out of sight. He could never have done anything in art, and it is doubtful if he could ever have succeeded in originating premises. All his intelligent energies wrought together for a single end; and this it was which made him intellectually great. He saw at a glance not, perhaps, all that a subject contained, but all of its contents that he was capable of seeing from a given point of view; and to see more, it was needful for him to change his angle of vision and look at it from another side. His mental activity was thus the condition of his mental life. A solitary student in his chamber, no library would have been sufficient for his needs. A prisoner in a lonely cell, without books or companionships, he must soon have pined and died.

"His volume heretofore was man."

This, indeed, was the preferred study of his whole

life. Few other men ever garnered so richly from the field of habitual association. With every fresh human companionship he gained that necessary change in his angle of vision by which alone he could see more of every subject commanded by his mental eye. As once before remarked, to such a mind the ceaseless activity of the Methodist Itinerancy was as perfectly adapted as if they had been mutually made for each other. But for this providential association the world and the Church would have had no Marvin. It is not meant, of course, that a man of this name would not have lived and labored and been respectable in other walks, but that nowhere else could he have been developed to the unqualified greatness which rendered him an important factor in the welfare of his kind.

The quality of his mind fitted him supremely for extemporaneous oratory, and in this field he had few equals. His best discourses will never be published, because he could not write them, and they could only have been caught from his lips. There were times when he spoke for hours as if divinely inspired; when, to the hearer, he seemed wrapped in a celestial halo, whence shone a broad and steady light that illuminated the whole universe of thought. Could he have been accurately reported at such times, the fame of his sermons would not have been surpassed in his day. As it was, they will linger only as an impression of the wondrous eloquence of the man in the memories of those who were fortu-

nate enough to hear them. Usually, however, owing to the continued state of mental and physical exhaustion in which he lived and labored, he was as a preacher slow, hesitating, and somewhat inconsequent, though much given to efforts at relieving the conscious apathy of his mind by citing, memoriter, from the utterances of happier hours. In this way certain favorite passages became fixed in his memory, and he has even reproduced them in his published writings. It is well known that his readiness and facility in controversy, which was due to his peculiar mental constitution, first laid the foundation of his wider fame. He saw in a moment all the exigencies of the existing question, and met them with equal promptitude and effectiveness. The following incident is finely illustrative of these qualities:

"In 1850 Brother Marvin traveled the Monticello Circuit. During the year a Campbellite preacher, by the name of Brown, visited Monticello and delivered a number of discourses on the distinctive features of the 'current reformation.' Among others was a discourse upon Christian Union, in which he urged all Christian people to cast away all distinctive written creeds and unite upon the Bible. If there were differences of opinion, as doubtless there were, let those differences be held as private property, and let all unite on the Bible. The people were out to hear him, the house was crowded; many Methodists were there, and among them was Marvin.

The sermon was closed with an earnest appeal, and all were invited to unite upon the Bible. The first one to move was Brother Marvin. He went deliberately forward. The congregation were amazed. The Methodists were well nigh in a state of consternation; and the ill-suppressed whisper was heard all over the house, 'Is Brother Marvin going to leave us?' The preacher met Marvin half way up the aisle, and grasping his hand, said, 'I am glad to meet you, Brother Marvin; I am glad to meet you.' Marvin said, 'I have listened to you attentively to-night; I believe union a good thing, and, if your plan is practicable, it may be desirable.' After a few moments the preacher inquired of Marvin when it would suit him to be baptized. He replied, 'I have been baptized by effusion.' 'But, Brother Marvin,' said the preacher, 'effusion is not baptism.' 'Brother Brown,' said Marvin, 'you may believe it is not, but I believe it is. This is a mere difference of opinion. This difference we will hold as private property and unite on the Bible.' The preacher was evidently embarrassed, and at length said, 'Brother Marvin, we can not receive you unless you will consent to be baptized.' 'Can not receive me,' said Marvin, 'unless I will consent to be baptized? I tell you I have been baptized. I come upon your own invitation to meet you upon the Bible, holding our differences of opinion as private property; and lo, I find you full three feet in Jordan!' Marvin then announced to the audience that having listened

to the discourse he was satisfied that the plan of union proposed was impracticable, and he had chosen that method of exposing it. He then challenged Mr. Brown to discuss with him the questions at issue between them, which challenge was declined, and Mr. Brown left. All this is said to have occurred in the Methodist house of worship." *

Morally, if morality consist in fidelity to one's convictions of right, hardly any man of modern times could be accounted superior to Marvin. None could be truer to his creeds. He even refined upon and exaggerated the admitted moral restrictions of his life. He had a private sumptuary code of commentary for every statute of the moral law. In all his virtues, he was so extreme as to border on asceticism. His purity was unchallenged; his temperance, total abstinence, and his benevolence, selling all he had and giving to the poor. In all his personal habits save one—his addiction to smoking—he might have stood for a model of one of those old Puritans from whom he was descended.

Marvin's character was of the most intense type. As a boy he may be said, in the popular language of the day, to have "embraced Religion" with an undying clasp; and thenceforward he held her as the dearest treasure of his heart, his soul and his life. His God-ward relation was always close and intimate.

* Rev. Dr. W. M. Rush, in a letter to the author; and adds, "I have this anecdote from such sources that I can not doubt it is substantially correct."

He lived as in the immediate presence and constant communion of his Maker. He was always, in his own esteem, God's servant, doing God's will. If in anything he erred herein, his error was human, and may well be forgiven by both friends and foes. The Holy Scriptures were, for him, the pure and infallible word of God. The doctrinal interpretation of those Scriptures, known as Methodist theology, met all the requirements of his intellect and his heart. To use his own expression, it "not only satisfied, but gratified" him. He saw no inconsistencies, nor felt any hardness, in this interpreted plan of moral government. All here was, in his view, worthy of God, and demanded the ceaseless admiration and gratitude of men. God was, or might become, their father, friend, saviour, sanctifier and comforter—what more would they ask, or could they have? In this faith and experience, he spent his nights and days. God was almost always sensibly near him. He called to him, in the watches of the night or in the labors and perils of the day, and heard his voice in tender and loving response. As he had lived in the high assurance of this faith, so, on the morning of Monday, the 26th of November, 1877, in his own home, and surrounded by his family, Enoch Mather Marvin passed from earth away. Of the sorrows of his friends and church others have written much, worthily and sufficiently. The author of the present volume will but add—and the words might well stand for his epitaph—that he literally worked himself to death.

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